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*M. Herbert.*  
1777

# The Complaint of England.

Wherein it is clearly prooued that the practises of  
Traitorous Papists against the state of this Realme,  
and the person of her Maiestie, are in Diuinitie  
vnlawfull, odious in Nature, and  
ridiculous in pollicie.

*In the which they are reprocued of wilfull blindnes, in  
that they see not the filthines of the Romish govern-  
ment: and conuincied of desperate madnesse, in that  
they feare not the mischiefe of Spanish inuasion: The  
former whereof is exemplified by the Popes practises  
both here in England, and abroad in other countries:  
the later by the Spaniards outrages, in his exactions  
raised vpon Naples, and his tyrannies executed in  
the Indies.*

Lastly the necessitie, equitie, and benefits of the late  
proceeding in iustice are set downe; with a friendly  
warning to seditious Papists for their amendment;  
and an effectuall consolation to faith-  
full subiectes for their in-  
courage ment.

*Fata viam inuenient, aderitq; vocatus Apollo.*

**Seene and allowed.**

L O N D O N

Printed by Iohn Wolfe, dwelling in Distaffe lane,  
neere the signe of the Castle.

1 5 8 7.



*Sic sibi Walworthus caso latrone perenne  
sic urbi peperit Londigenisque decus.  
Londigena infestum patria qui nutriet hostem  
Londigenis pariet dedecus atque sibi.*





TO THE HONORABLE SIR  
George Barne Knight, Lord Maior of the  
Citie of London; and the right worshipfull the  
Aldermen his Brethren and assistants,  
*peace and ioie in Christ  
Iesus.*

**T**. is an *axiome* concluded in philosophie, and a truth apparant in daile experience, that small forces firmly vnited and cōpacted in one, grow to bee mightie in continuance of time: whereas matters of far greater moment being separated either by casuall diuision, or wilfull discord, are easily ruinated, and sodainly brought to confusio. And therefore Nature in all her actions intending *vnitie*, buildeth her whole frame vpon the groundworke of sweete harmonie, and musicall concent: tempering the qualities in each seuerall body with such indis-

## *The Epistle*

ferent proportion, that albeit some one ouerrule the rest, yet it is not permitted to ouerthrow them: but they all by a secret *sympathie* & mutual agreement, indenuour to support the one the others burden. But whensoever this *vnifone* is interrupted by iarring of the parts, then is Nature by violence rackt out of her course, and thereupon insueth the subuersion of the whole. Seeing then *vnitie* is the marke whereat Nature aimeth, and the verie meane to preferue her woorkes: and seeing such thinges of all others doe chiefly promise perpetuitie, as draw neere to the rule of Nature; it is an vndoubted consequent that those common wealthes haue greatest likelihood of prosperitie, & least cause of decaie, wherein concord is nourished, and dissension suppressed. Mitigation of punishment is a dangerous imboldening of malicious aduersaries; and obstinate purposes, vnles they be timely preuented by politike foresight, and restrained by speciall penaltie, are often times too late repented,

## Dedicatorie.

repented, when in the end they burst out into vnlawfull practises, to the disturbance of publike vnitie and the procurement of common confusion. Therefore as the maintenance of vnitie is an instrument that conserueth the state : so is execution of iustice the golden piller that vpholdeth vnitie. The which prop so long as it shall stand in force (but it must stand in force so long as *England* will desire to rest in safetie) I hope the Traitious intents of *Englands* and English enemies shall be vtterly frustrate, neither shall they haue so great cause to triumph for their victories, as she hath now iust reason to complaine of their trecheries. For by the cutting off, of putrified members the whole bodie maie be deliuered from perill : and by auoiding odious iarres, amiable vnitie may be retained. But if their hidden rancour be suffered inwardly to fester, and further to disperse it selfe, then it is greatly to be feared least the contagion thereof breede a fouler maladie, then can bee cured with



## *The Epistle*

an ordinarie plaister. In respect whereof  
your honors & worships trauailes ioint-  
ly and seuerally imploied in these dange-  
rous times, as they argue a studious zeale  
and affectionate deuotion towards your  
naturall Prince and countrie : so doe  
they merit all titles of singular commen-  
dation. The renowne of diuers your pre-  
decessors is with capitall letters so inregi-  
stred in the booke of *Fame*, that neither  
the darke some vaile of *Obluion* can ouer-  
shadow it, nor the forked sting of *detrac-  
tion* at anie time cancell it. In imitation of  
whose worthines if yee shall constantly  
proceede, as ye haue alreadie laudably be-  
gun, it will appeere that vertue yet stoo-  
peth not for age, and that common care  
is not brought a sleepe by priuate profit.  
This argument might minister ample  
matter of true discourse : but least my  
words should be wrested beyond the le-  
uell of my thoughts, & so attainted with  
suspicion of flatterie, I wrap that vp in si-  
lence which I might very wel vtter with-  
out

## Dedicatorie

out anie impeachment of insinuation; omitting your industrious care for sitting out recusants, your diligent search for discovery of factions, your watchfull regard for appeasing of mutinies, your charitable prouision for relieuing of Orphanes, with diuers other matters of importance greatlie behoofefull to the state of this Realme, & properly incident to the duties of good Magistrates. And seeing these are the daies wherein treason is coloured with religion & malice armed with policie, I haue in this treatise detected the dealings of Traitors, and vsed dissuasions by manifesting the dangers annexed to their proceedings. The which for that it is framed in the person of *England* whome yee haue oft alsisted in extremities, I haue published vnder your L. and W. patronage, and offer the same to your acceptance, whom th'almightie protect with his power, and guide with his grace.

Your L. and W. at command,  
William Lightfoote.



Ad pontificios Apostrophe.

**P**apicola ergo fremis, triplicem quod pompa tiaræ  
sordet, & in nihilum perdita Roma ruit?  
Papa quod est vulgò papæ; quod Roma, ruina;  
missa quod est monstrum; papicola ergo fremis?  
Vah fremere; frendat aper, furiat rabiosa caterua:  
euomat in proprium toxica dira sinum.  
Accingis lateri gladios, vibrasque sagittas,  
confodit ad pectus tortilis hasta tuum.  
In fumos abeunt cerebri deliria lesi,  
machina quam fabricas mole suapte ruit.  
Nos ridere minas; nos flocci pendere pugnas;  
nos tremere ad belli fulmina falsa nihil.  
Pastor oues curat, sic curat Christus ouile,  
prædantemque fugat peruigil ipse lupum.  
Et nos sub Christi placide requiescimus umbra:  
hem tibi: te fasces, virga, crucesque manent.  
Dum simulas Petrum, in petram compingis inepte:  
inde luent scapulæ; papicola ergo geme.  
Dum stimulum calcas, intentat Alecto flagellum,  
imminet in pœnam vindice dura manu.  
Insultas tumidus quasi victima pinguis in aras,  
nescius (o) fati; papicola ergo geme.  
Pro fremitu gemitus subeat, cedatque dolori  
iam dolus, & curæ sit tibi sola salus.  
Reginam & patriam miseris iactare procellis  
impius optâsti; papicola ergo geme.

Guil. L.





## The Complaint of England.

England speaketh.



The sorowes which I haue locked  
ed vp within the closet of my a-  
mazed thoughts, springing from  
the infected puddle of those vn-  
naturall and mischieuous at-  
temptes, that haue bene lately  
practised for the working of my  
ruine, by vndermining of my  
state, are now grown to such ex-  
tremite of passion, that they, in a manner, bereaue my  
soule of comfort, and debarrs my speeche of passage. And  
although I haue small hope by my perswasions to re-  
straine them from trecherous and desperate enterprises,  
whome by my benefites I cannot allure to continue in  
loyall obedience: (who hauing their iudgement blinded  
with ambitious desire of promotion; their heartes ob-  
stinately grounded on wilfull opinion of error; they  
minde dangerously innouened with the poison of in-  
ueterate malice: haue (I feare me) banished all feare  
of God, quenched eache sparke of religion, and re-  
nounced all respect of allegiance) yet it may be that  
if I shall by manifest and infallible demonstration  
proue, that the instruments they haue deuised for mine  
ouerthrow, will in conclusion rebound to their owne de-  
struction: and the weapons they daily forge to goze my  
sides withall, must needes in the end cut theyr owne  
throates, and be sheathed in theyr proper intrayles:  
then

Small hope  
to preuaile by  
wordes when  
deedes take  
no place.

## The complaint

Doubt of  
danger a bz-  
die for a brain  
sicke Fade.

then (I say) it is possible that the regard of theyr owne  
safetie, may be verie forcible to stirre vp in them some  
relenting motions, though the head-strong fury of their  
resolution will not giue them leaue to consider the hey-  
nousnesse of theyr purpose, nor to harken to the iust-  
nesse of my complaint. At the least I am assured of  
this, that howe soener they haue by villanous bowes  
sold themselves to be vessels and bassalles of iniquitie,  
howe soener they haue receiued the stampe of the beast  
in theyr forehead, howe soener they haue taken afoz-  
hand the earnest penny of theyr ground captayne Sa-  
than to accomplishe his commaund: yet this I knowe,  
that the Almightye, who from the highest heauens  
looketh with single eye into the bottome and most se-  
cret corners of theyr double heartes, will in the zeale  
of hys iustice athrow them a wrathfull and irrenoca-  
ble sentence of iudgement, from the which they shall  
not appeale, repaying vengeance for theyr hire; and  
will in the fulnesse of hys compassion beholde myna  
innocencie, makynge heauen and earthe to wonder at  
theyr madnesse, the world to witnesse theyr outrages,  
and theyr owne convicted consciences to testifie howe  
vnderferuently they haue vnderaken agaynst me, the  
execution of such monstrous and mercilesse intentions.  
How can I but blushe to call them sonnes, who viola-  
ting the sacred lawes of nature, haue sought to prefer an  
vniust stepdame befoze their most louing mother? How  
can I but sorrow at their senselesse and ouergrowne dis-  
solution, who reiecting the sweet yoke of dutifull sub-  
iection, presume to lift vp theyr heele agaynst her head,  
vnder whose feete they ought to laie downe their lines?  
And needes must I condemne their abiect and caitife  
courage, who being free bozne and enioying absolute li-  
bertie, are notwithstanding so bewitched with strong de-  
lusions, that going about vnder a frivolous pretence of  
purchasing greater freedome (sozsooth) to theyr consci-  
ences,

They that  
chaunge the  
libertie of the  
Gospell for  
popish thral-  
dome, must  
needes lye by  
the losse, and  
purchase re-  
pentance at  
too deare a  
rate.



## of England.

ences, they are contented to abandon themselves in perpetuall slavery to such tyrannie, as doth not onely accustomed it selfe to make hamocke of substance and possessions; to exercise butcherlie massacres on the bodie; but it also overchargeth the soule with clogges of spirituall bondage, which being once taken are intollerable to beare, and almost impossible to shake off.

Come neare me yet my sonnes, my disobedient sonnes: (woe is me that the instinct of nature inciteth me to call you sonnes, who haue so muche degenerated in your vngracious behauiours, that you shame and scozne to acknowledge me for your mother) come neare me (I say) sequester not your selues from my presence, but tell me from what ground this strangeness ariseth. If from feare; (which I hardly beleue) know that I which inclosed you in my bowels, nursed you at my breasts, embraced you in mine arms, and carry you still ingrauen on the table of my heart, haue not forgotten the affection of a mother, but am willing to grant you pardon for your faults, if you can finde grace to be sorry for the same: and therefore be not afraid. If from shame; (which I heartily wish) then shall I thinke that this is the first step to your amendment, when I perceiue you abasht at the conceit of your former lewdnes; and then shall I hope you will take a newe course, when I see you breake off from your olde bias. It is no shame to be ashamed of euill doing: it is neuer too late to reforme bad conditions. The medicine commeth not out of time that bringeth remedie when it is ministred: and therefore let shame aside. If from selfe-love or malice; (whiche by coniectures more then probable I am induced deepe to suspect) remember that selfe-love is partiall, and bolteth out his verdict before hee haue thoroughlie examined the cause: knowe that malice is blinde, and lyeth alwayes in the heauier ballance, making equitie to seeme light waight: and

Truth must  
needes haue a  
colde suite  
where malice  
is chiefe Iu-  
ror and par-  
tialitie  
Judge.



## The complaint

therfore a waite with such companions. So then whence soener this strangenesse ariseth, pray neare notwithstanding, and let vs a while reason together. I will not assume the title of my iust authoritie: I will not challenge the priuiledge of a mother: neither will I greatly bidge you with the duetie of Childzen: but we will deale indifferently, and so where the fault is iustly found, there shall the blame worthily remaine.

Say on then; what sufficient reasons, or what iniurious surmises feede this discontented humour in you? Why speake you not? what argueth this silence? this guiltie silence? May it sound credible in any impartiall eares, that you haue with such rigorous censure condemned me, with such vnflak't thirst of reuenge persecuted me, against whome you cannot alleadge anie colourable accusation? Answer me, and so disburde your consciences; or else bethinke you what answer you wil then frame, when you shalbe summoned to appeare before the supreme tribunal in the highest court of Parliament; where you cannot plead by proxy, nor entertain your attourney; where al popish dispensations shall be frustrate; where no construction of aduantage wil be admitted; where deuised cauils shalbe excludet; where God himself shalbe plaintife, aduocate, and iudge, to commence action, to beare witnes, & to pronounce sentence against you. If I had consumed your wealth by the exactions of Naples, if I had disturbed your quiet by the Inquisition of Seuill, if I had tyrannized your liues by Spanish cruelties, or inthralled your soules to Romish superstition, then might you haue shaped out some shadow of reason, & pretended argument of probability, for the opposing of your selues, and the deposing of her, who had sought to torment you with such hellish miseries: yet were they foundatio too too weak, for to build either open rebellion, or secret conspiracy thereupon. Are ye not expresse forbidden to touch the Lords annointed: and

Neither rate wrong, nor publicke wrong can serue to bolster out treacherous intentions.

Shalme, 105.

can

## of England.

can it then be warranted vnto you, to lay violent hands and griping pannes vpon her: I warrant you it is a leaden warrant for the basenes, and bidden for the impudencie; trie it when you list at the touchstone, you shall finde it not currant, but counterfeite; and they will in fine proue them selues Calues, that hope to sucke any comfozte or confidence out of such a Bull.

Know ye not that he who dwelleth in heauen, laugheth them to scoone that furiously rage, or so much as take counsell together against him and his annointed: and annexeth to his derision burning wrath and soze displeasure, bruising them with a rod of yron, and breaking them in peeces like a potters vessel: Suppose ye that the quarrel of the Lords annointed concerneth him not, or toucheth him not to the verie quicke: will not he, thinke ye, redresse the wrong, and take the cause into his owne handes: hane ye liued so long, and learned so little: or doe ye know this perfectly, and yet practise the contrarie purposely: A blind as Beetles, if ye see not this: A faithles as Atheists, if ye beliene not this: A foolish as Idiots, if ye betoake it not: Would it not be accounted, I will not say a point of ridiculous follie, but an euident proue of extreme madnesse in the highest degree, if a seely person enfeebled by long sickness, should in the belovm rage and franticke bitterness of his maladie presume to encounter a valiant champion, and to wrest the weapon out of his handes: And can it in common estimation be thought lesse then detestable impietie, that men long languishing in a consumption of reason, but abounding with a contagious humoz of inuination, forlozn in hope, fallen from grace, and reprobate in sense, shall in the fit & agonie of their brainlike disease, reare by ladders to scale the Monarchie, combining them selues by force to seaze vpon the awfull scepter, and with tooth and naile to bite and scratch after the crowne on their Princes head: What

Psalmc. 1.



## The complaint

They that  
resist a lawfull  
Prince make  
war against  
the living  
God.

1. Sam. 24.

This exam-  
ple of Dauid  
ought to be  
thought  
weighed and  
truely fol-  
lowed.

is it to wage battaile, and maintaine wars with God, if this be not? This is to verifie the fable of the giants, who are saide to haue rampired bulwarke, and moun-  
ted their engins, threating to dislodge *Impier* of his  
throne.

It is manifest that *Dauid* the chosen seruant of  
God, notwithstanding that *Saule* causelesse pursued  
him, and like an enraged *Tigre* greedily hasting after  
his pray, so hunted after his soule: yet at such time as  
*Saule* at vnwares entred into the caue where *Dauid*  
with his seruants were couertly hidde, albeit *Dauid*  
was by his men of war animated, and by incessant im-  
portunitie vrged to laie hold vpon present occasion, and  
so to pzenent future peril, who in most behermet maner  
inforced their purpose, saying: See, the daie is come  
whereof the Lord said vnto thee, Behold I will de-  
liuer thine enimie into thine hand, and thou shalt  
doe with him as it shall seeme good to thee: yet, nei-  
ther the ruthfull consideration of his perplexed estate,  
nor the peremptorie threats of his sworn enimie, nor  
the effectuall obtestations of his approued souldiours  
could any lose pzenaile with him for the accomplish-  
ment of an action so hainous and accursed. But he was  
touched in his hart, because he had touched and cut off  
the lap of his Lords garment. And thereupon discone-  
ring himselfe, hee inclined his face to the earth, and  
bowed himselfe befoze *Saule*, manifesting his innocen-  
cie. *Saule* astonished at the matter, and deeply rai-  
shed with the contemplation of such undeserued fauor,  
and unexpected curtesie, lift vp his voice and wept, say-  
ing vnto *Dauid*: Thou art more righteous then I: for  
I haue wrought thee euil, and thou hast rendered  
me good: for who shall find his enimie, and let him  
depart free? And afterwarde (as appeareth in these  
quel of the hystorie) when *Saules* power fighting against  
the *Philistines*, was discomfited, and himselfe despair-  
ring



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ring of victorie, and wearie of life, fell vpon the point of his sword : at such time as a young man of the *Amalekites*, thinking to deliuer an acceptable message, and hoping he should haue reaped a gladsome welcome for reporting such ioyfull tidings, tolde vnto *Dauid* that he at the intreatie and instant request of *Saule*, had dispatched him of his life, the enioying whereof was irksome and full of anguish vnto him : and more, lest he should haue omitted anie thing, that hee thought might gratifie *Dauid*, or worke his singuler contentment, he presented him with the crowne that he had taken from *Saules* head, thereby both confirming the truth of his speeches, and also (after a sort) installing *Dauid* in possession of the same : yet was he so farre from reioycing, either in that his aduersaries death had finished his troubles, and assured him of his life with securitie, or that none other could foestall him in obtaining the kingdom, that he rent his clothes, wept & fasted vntill evening, and then said to the messenger: How wast thou not affraid to put forth thine hand to destroie the annointed of the Lord? Thy blood be vpon thine owne head; for thine owne mouth hath testified against thee. And therewith commanded one of his seruants to fall vpon him, who smote him that hee dyed.

2. Sam. 1.

This one example, if the volume of Gods booke, (which is the testament of his trueth, and the storehouse of his promises) did not afforde any greater plentie, might alone suffice, for the deciding of a question so needlesse, and so vngodlie. This alone might serue for the suppressing of such hatefull conspiracies, as the gracelesse broodes of mongrell monsters (I meane English Italianates) doe ingender and hatch within their diuelish conceites. This, yea this being authentike, vndoubted, and entangled with no scruple, might alone serue for a most exquisite president, whereto ye ought.

## The complaine

ought to conforme your thoughtes, and whereby ye ought to confirme that reuerend opinion, which all men are to carrie of lawfull Princes being Gods deputies. In the which stithence there are diuers occurrents well woorthie the obseruation, it will not be impertinent slightly to glaunce at, and briefly to compzise the resemblances and differences, which shew themselves in this fact of *Dauid*, and this faction of yours: that for so much as the nature of contraries is best tryed by matching and comparing the one with the other: therefore by how much the fact of *Dauid* shall appeare moze iust and righteous, by so much will your faction be proued moze obious and damnable. *Saule*, because he disobeyed the commandement of the Lorde uttered by the mouth of the Prophet *Samuel*, was forsaken of God: Gods holy spirite departed from him, and an euill spirite tooke possession of him: *Dauid* was by *Samuel* annointed king in his steade. Yet would he not presume to dispossesse *Saule* of his kingdom: but endured grieuous calamities which by the malice of *Saule* were inflicted vpon him. He was distressed in the towne with doubt of trecheries; beyed in the wilbernesse with the scourge of penurie; reproched by the churl *Nabal* with the infamous title of runnagate; constrained in king *Achis* Court to counterfeite madnesse; sustaining a burthen of miseries heauier then *Atia*, and almost ouerwhelmed with an Ocean of perplexities. Yet did hee with all meekenesse and patience attend the Lordes leasure, wholie relying vpon his promises, which he knew should be perfozmed at such time as God in his secrete counsell and foreknowledge had determined. But you like wretches, and of all other most wretched, because wilfullie wretched, lining in a land wherein the heauens droppe dolefull fatnesse, where homie distilleth from the stonie rocke: a lande not much inferiour to the lande of *Canaan*: a  
land

The applica-  
tion of the for-  
mer example.

## of England.

land much resembling the happinesse of *Paradise*; (as one of your owne complices lately confessed) living vnder the regiment of a vertuous Princeesse and renowned Soueraigne; a Princeesse euerie way superiour to *Saul*, and cannot by her greatest enemies be impeached with any crime common to her with *Saul*: howbeit it was feared that *Agag* the Amalekite, the professed aduersarie of Gods people should haue bene spared: but (thanked be God) her louing subiectes to their generall reioycing are now disburdened of that feare. A Princeesse whose sunbright honoz dazeleth the eyes of sozraigne Monarches; whose zealous inclination, like an inestimable Diamond enchased vpon a pöreles Jewell, besetifieth all other vertues that attend vpon her person; whose affectionate loue to her subiectes is wonderfull, passing the loue of *Dauid* & *Ionathan*; (and yet was their loue passing the loue of women) whose temperate iustice with mercie, extending mercie without partialitie, and executing iustice without rigor: yet you through abouidance and prosperitie are become wanton and insolent; through her too much grace and fauour ye are growne obdurate and rebellious; in deuouring to supplant her, who studieth to support you; deuising her overthrowe, whose welfare is the surest ankerhold to defend you from shipwracke.

*Saul* was reiected of God, yet durst not *Dauid* annoy him: your dread Soueraigne being legitimate heire and rightfull successor, was both established by God, and allowed by men; and is at this daie by his singular prouidence so miraculously preserved, that your wicked imaginations had ere this ben her destruction, and with her had manie thousandes perished, and with them your selues (howsoeuer you perswade your selues) had not be ouerspread her with the resplendisant beames of his fatherly protection. But you will saie shee was excommunicated by *Pius*

Because Saul  
spared Agag.  
God reiected  
Saul.

Faunelle is  
the mother of  
forgetfulness,  
and wealth  
maketh wantonnes.

C

Quintus:



## The complaint

Quintus: (more truly might he be termed Impius) this obiection, though it might verie well haue bene answered with silence, being so weake, lame, and out of ioynt as it is: yet hath it bene so thoroughly confuted, and so plainelie confuted already, that it hath good cause as much to be ashamed of the patrones and defenders thereof, as they haue iust reason (had they any reason at all) to bee ashamed of it. Onely, of Pope Pius the thunderer of that excommunication, and of his equals, the Popes I meane, (for of equalitie otherwise, the Papacie is by all meanes impatient, and can no more tolerate a compere, then the firmament can containe two Sunnes: as one of their stone side full learnedly squared out the comparison) thus much will I saie: *Cui plus licet quam par est, plus vult quam licet*: Bee that maie do more then is mete, will do more then he maie.

But to proceede: do not opportunitie of reuenge with vnfolded armes present her selfe to David, at such time as Saule vnaccompanied entered into the campe where David with his assistants were assembled? Saule had often serued him with a crooked measure: might hee not now haue measured to him by the same list? Saule had saluted him with manie crosse curtisies: had he not now libertie to paie him home in his own coine, and to returne vsurie besides the due debt? Had hee not abilitie to do this? Pate, had hee not reason, if hee should haue reasoned with humane reason? No doubt David managed a dangerous conflict, and like a Captaine most valiant, gaue the repulse to assaults most violent, wherein loyall duetie contended with lawlesse necessitie: and fleshlie infirmities combated with diuine ordinaunce. Desire of a kingdom, hauing a course to compass it with such facilitie, is a plausible Rhetorician, cunning to perswade: (for,

Si

In reuenging  
no man may  
be his owne  
carner,

## of England.

*Si ius Violandum est, regni causa Violandum est*: if the limittes of lawe maie bee infringed, then for a kingdomes cause maie they bee infringed) but assurance of life beeing enuironed with manifest hazard of death, is a mightie Orator able to convince. But as hee gaines a double conquest, that in conquest can conquere him selfe: so shall hee bee recompensed with treble punishment, that is by anie carnall perswasions entised; whether of benemous hatred, or honourable aduancement, or anie other thing whatsoever, to accept of worldly benefite, and to neglect heauenlie prescription. It wee shall censure of the matter onlie according to ordinarie estimation, without question the honour *Dauid* purchased by vanquishing the *Heathenish Goliath*, was not halfe so glorious, as that hee deserved by subduing his owne thoughtes, in restraining to proffer violence to an annointed king. Which execrable offence if he had committed, it had exceeded both the adulterous abusing of *Barsabe*, and the wrongfull murthering of *Vrias*, so much as a villanie practised against a Prince, surpasseth an iniurie inferred to a private man.

I thinke it not requisite too much to insist vpon euerie particular circumstance of the comparison; but I would wishe you to weigh this with your selues. *Dauid* for feare withdrew him selfe from *Sauls* presence: some of you of malicious intent estrange your selues, curssetting ouer like fugitiues into other nations, and there plant your selues in those Seminaries, whose Gardener is Antichrist, whose seedes are errors, whose fruites are treasons. Where when you haue perfectly learned your lesson, to transfoyme Christian religion into prophane policie, and to change policie into trecherie; then like plantes of such a soile, like pupilles of such a Tutor, like scollers of ripe wittes (yet not so ripe as rotten) yee turne ouer a

The practise  
of Iesu:  
ites & Semina-  
rie p[re]dicts.

## The complaint

new lease, and from contemplation ye fall to practise;  
 wherein ye so behaue your selues, that, as hee was  
 reputed amongst the barbarous Scythians the bra-  
 uest Gentleman that had committed the moste bloo-  
 die slaughters: so is hee amongst you esteemed the  
 notablest Catholicke, that can bring most soules to  
 confusion. And then ye begin to imitate the Snake  
 who castes off her olde coat, but retaines her olde poi-  
 son still: so come ye disguised in your habite marching  
 on like Maskers, hauing in stead of visors shameles  
 foreheads, and fronts vntaught to blush: but I would  
 ye were Drummers, or els that your lippes were as  
 surely sealed and sered as your consciences are, with  
 an hote iron: so then should we by your signes giue  
 a gesse of your meaning. And though ye be by be-  
 nome in your hearts, yet are your wordes smoother  
 then oyle: though your speeches be sweeter then honie,  
 yet is the bitterness of gall and wormewood hidden,  
 yea, the poison of Aspes lurketh vnder your lips. The  
 Aspe through the exceeding colones of his nature, mo-  
 tifieth the member that hee woundeth with his sting.  
 And therefore *Cleopatra*, at such time as shee was de-  
 priued of her paramour *Marcus Antonius*, being  
 wholie overcome and swallowed by with sorrow, set  
 two Aspes to her brestes, which benumbing her senses  
 cast her into a sleep, into a dead sleep, enen into her last  
 sleep. In like maner, you fastening vpon those that are  
 as deuoutly addicted to the flesh pots of *Egypt*, as ever the  
 Egyptian Queene was enamoured of *Antonia*, and  
 yet seeming to haue queasie stomaches, loath the hea-  
 uenly *Manna*, accounting it a light meate, of euill nou-  
 rishment and hard digestion: ye strike while the yron is  
 hote, and finding them plyable to alteration, ye worke  
 them like ware, feeding their humors, and promising to  
 restore their olde delightes: and so with your poisoned  
 perswasions, ye rocke some a sleep in ignorance; others



## of England.

ye bring to their latest sleepe, and their longest home. This is the leaven of your deuise; this is the leaven of your doctrine. A little of this leaven leaveneth y<sup>e</sup> whole lump: and therefore let all strine to purge out this leaven, for there is no leaven like to this leaven, no, not y<sup>e</sup> leaven of the Pharisees. But those by-start marchants that bring ouer such deceitfull dugges, are worthy to paye their heart-blood for custome; the which howsoever through their packing and conueyance they sometime aside, let it not embolden them in their vnbiziled presumptions, but let them feare (except they speedily change their cōp, & heartily repent) least the Almighty recompense they<sup>e</sup> leaven with Leuin from heauen, and strike them with flashing lightning, as he did *Tullus Hostilius*: yea, let them feare, least the fire of his indignation deuoure them, as the flame licketh by the stable, and least he raine downe vpon them snares, fire, byrme stone, storme and tempest: for this is the portion of hypocrites.

The leaven  
of y<sup>e</sup> Iesuites  
worse then  
the leaven of  
the Phari-  
sees.

Yet if yee did thus desist, and surcease from heaping by the full measure of your wickednes, then should not my soule be confounded with so great astonishment. But as the wilde Iuie creeping along on the ground, beginneth at the first to embrace the lower part of the Oke, and so cunningly climeth by by degrees, till at last it ouerpeere the highest brynch, and then eating through the rinde pierceth to the inward pithe, sucketh out the purest sappe and naturall moisture, to the impairishing and decaying of the whole trunk: or as poison hauing attainted the least member of the bodie, and farthest distant from the heart, disperseth it selfe into the hidden passages of the veines, and beateth by and down in euery path till it haue founde the high-way to the heart: where so soone as it is settled, it bendeth his force, and exerciseth all violence, till it haue choked the fountaine, and rased the foundation of life: so doe yee laye

## The complaint

your platfoyme, first by parasiticall insinuation to her  
 Maie in the consciences of inferiour persons, hoping to  
 fortifie your faction, by linking a multitude into the  
 same confederacie: but the marke you shote at, is the  
 sacred person of her maiesty. But befoze eyther your  
 dissembled zeale, or your glosing flattery, or your dead-  
 ly poyson, take so deepe roote, rise to so full height, or  
 breede so incurable a mischief: your hope shall (I hope)  
 be disappointed, your selues shalbe rooted from y<sup>e</sup> earth,  
 and rotte in the ayre, that so your venomie may returne  
 into your owne bosomes. Fewer were the fennes of  
*Lerna* so daungerous: neuer was that monster *Hidra*  
 so pernicious, to the inhabitantes bordering and con-  
 fining thereby: as the denues of traitrous papists, and  
 the denises of that seuen-headed Romish Beast would  
 proue fatall to me and mine, if the puissant and victo-  
 rious Lion of y<sup>e</sup> tribe of *Inda*, did not with bigilant eyes  
 watch ouer vs for our defence, and with his outstret-  
 ched arme vpholde vs from falling into y<sup>e</sup> gaping iawes  
 and bottomles gulfe of so rauening a bloodsucker. It  
 is recorde in history, howe that notable robber *Ca-  
 cu* was accustomed to dragge cattell backwarde by  
 the taples into his Cane: to the ende that the point of  
 theyr footing appearing contrary, he might escape free  
 from suspicion of the theft: so is it your fashon to in-  
 uegle diuerse of those whom you intend to make ac-  
 tors in your tragicall exploitte, giuing them instructi-  
 ons to practise popular demeanure, and carry a coun-  
 tenance of ordinary consozmitie, howsoeuer they stand  
 in heart affected to the truth, or infected with treason:  
 shewing them selues in this point like to cunning wa-  
 ter-men, who cast their eye one way, when they take  
 theyr course another. The Lord will (I doubt not) in  
 due time allot to such halting ambodexters, successe  
 answerable to their sinister meanings: that as y<sup>e</sup> *Flin-  
 dermouse* lighting into the *Hawkes* talants, argued she  
 was

Papists vn-  
 der holie  
 looks carrie  
 holloze harts

was a mouse, by the proportion of her body: and after falling into the Cattes claws, pleaded she was a byrde by the fluttering of her winges: and was of the one disloined, and of the other deuoured: so I wishe that such hollow hearted botaries as serue the time, but to serue theyr turne, lookinge when tyme will turne, that they may turne with tyme: might be thoroughly tryed, slowly trusted, but rather surely trusted, and so receiue a competent guerdon for theyr demerites. And though they seeke to shadowe theyr purposes with a vayle of obscuritie, and shuffle by theyr actes in tenebris: yet if that carefull circumspection be had, which the necessity of these times requireth, and the subtlety of such enemies importunately craueth, it wilbe a matter of no great difficultye, to discerne the wolues, though they wander in sheepes clothinge, by the noyse of theyr howling: and to descrye the Asse, though he iette in the Lyons skinne, by the length of his eares. *Pea*, vnlesse the multitude of our offences stop the course of Gods mercies, and eclipse the brightness of his fauour that hath so long shyned vpon vs, hee will so disclose theyr whisperinges in theyr secret chambers, that they shalbe preached on the house tops: he will cause the foules of the ayre, & the beastes of the fielde to bewaite & proclayme theyr vices, manifesting his glozy in the preservation of his heritage, & confusion of theyr aduersaries. And as he brake his wheelles of the Egyptians Chariots, when they pursued the Israelites: so will hee dash in pieces all theyr engins, & force them to crye out, as the Egyptians then did, saying: Wee will flee from the face of Israell, for the Lorde fighteth for them against the Egyptians.

Then shall they that haue accepted of wages of vnrigh-  
teousnes, burst out with *Balaam* into these wordes: how  
shal we curse, where God hath not cursed: or how shall  
we detest where the Lord hath not detested: Then shall  
they

Exod. 14.

Num. 23.



## The complaint

their great sorrow for griefe of heart roare out with *Julian* the Apostata, saying: *Vicisti Galilee, vicisti*: acknowledging his overthrow to proceede from *Christe*, whom he hath as scornefully abused as ever did *Julian*; confessing him in word, but in heart denying him: prophaning the sincerity of his gospel, reproching the baseness of his humanity, despitefully persecuting him in his members, & (what in him lyeth) crucifying against the sonne of God.

With this hope, as with a precious cordiall, doe I recomfort my languishing spirites: with this as with a soueraigne restority, doe I revivie my fainting courage: with this as with a gentle emplaster, doe I qualifie the rigor of my passionate and biting grievances, knowing that he which keepeth *Israell*, doth neither slumber nor sleepe: but he will bustle *Pharao*s fantasie with troublesome dreames, for the releasing of *Ioseph*, & the sustayning of *Jacob*: he will depriue *Assurus* of his naturall rest, for the delivrance of *Israell*, & the destruction of *Haman*: and notwithstanding *Nebuchadnezzar* command Gods childe to be throwne into the fiery Furnace: yet shall the fire forget his property to burne, the flame shall forgoe his scorching heate, and alter the effects prescribed by nature: his Angell shall with watchfull regard minister unto them, so that, not one haire of their head shalbe burnt, neither their coates changed, nor any smell of fire shall come upon them. Though the *Midianites* and *Amalekites* marshall their forces, and encampe against the Lords people, like grasshoppers for multitude, and as the sandes by the sea side, which are without number: yet will he give *Gideon* the victory, while they as men distract of their witts, shall brooke the brinks of their neighbours and fellows in armes with their owne swordes. This is the Lords doing, & it is wonderfull in our eyes. Wonderful in deede, and passing wonderfull, if we behold it with fleshy eyes,

Genes. 41.

Ester. 6.

Dan. 3.

Iudic. 7.

Psalms. 118.

## of England.

eyes, & measure it by the leuell of carnall capacity: but if God sharpen the eyesight of our faith, then shall wee clearly perceiue, that he tendereth the safety of his chosen, as the apple of his eye, & causeth all his creatures to imploy theyr seruice to their behoofe: giving withall his and their enemies to vnderstand, that al wisdome is folly, and all strength infirmitye; that is opposed against the Lord of hostes.

How seeing the matter standeth thus, tell me (ye peruerse generation) with what hope doe ye cast to coſtinue ſo execrable purpoſes? How can ye expect a prosperous wind to land your veſſel at y<sup>e</sup> deſired haven, ſeeing your ſhip is freighted with ſuperſtition & ballaſted with treaſon: ſuch trumperies as he that flyeth on the winges of the windes utterly abhorreth? Why deſpiſe ye y<sup>e</sup> Lords holy temple in *Ieruſalem*? Why trudge ye ſo faſt vnto *Dan* to offer? why poſt ye from *Dan* to *Beſhel* to pleaſe *Ieroboam*? Behold, to obaie is better then ſacrifice: and to hearken to the voice of God, is better then the fat of Rammes. How can *Dagon* the Idoll of the *Philiftines* ſtand, where the Ark of God is in place: needes muſt he fall flat to the earth: and though the Idolatrous prieſts labour to erect him againe, yet ſhall his latter fall be moze ſhamefull then y<sup>e</sup> firſt: his head & his hands ſhalbe cut off: he ſhall neither haue the reaſon, nor the power to liſt by himſelfe any moze. The *Dagon* of y<sup>e</sup> *Philiftines* was ſaid to be like a man in y<sup>e</sup> upper parts, but from the nauill downeward like a fiſhe: your *Dagon* of *Rome*, is neither fleſh nor fiſhe: but as he fleſheth him ſelfe by bathing in the blode of faithfull and innocent Martyrs: ſo maketh he all fiſh that comes to net, by faſhioning religion as may beſt ſerue to increaſe his reuennue, & enrich his coffers. Whole miſhapen deformities if they were artificially pourtrayed & lively depainted in freſh colours as an obiect for every mans eye, then might I queſtion as the Poet did:

*Nauiſ ſtultorum.*

1. Sam. 5.

The Hope compared to the Idoll of the *Philiftines*.

D. J. Speſtatum

## The complaint

*Spectatum admissi risum tenentis amici?*

Frendes, had you leaue to looke your fill,  
how could you chuse but laugh?

Why then are yee so highly offended that *Dagon* is  
salne? why take ye it so at y<sup>e</sup> heart, that I haue abridged  
his authozity, & emptied my cask of such stinking dreges:  
haue I done any other thing then cast corrupted & vnusa-  
uery salt on the dunghill, as his proper place: Therefore  
let me say vnto you, as *Ioas* said to the men y<sup>e</sup> were so fu-  
riously incensed against *Gedeon*, so breaking down the  
altar of *Baal*: will yee pleade *Baals* cause? or will yee  
saue him? he that will contend for him, let him die  
ere morning. If he bee God, let him pleade for him  
selfe against him that hath cast downe his altar.

*Dauid* sorrowed & repented him selfe in y<sup>e</sup> he had cut  
off *Sauls* skirt. A griefe to be commended so accompa-  
nied with grace. You sorrowe & repine that you cannot  
cut thort the blossome of my ioy, & glozy of my garland.  
A griefe to be condemned so far past all grace. But re-  
pent, repent euen while it is called for day: fall downe  
vpon the bended knees of your hearts befoze the Lords  
footstole: with all humility and supplication sue for  
grace at the throne of grace. Which vnles y<sup>e</sup> do, know  
for a certainty, that as *Dauids* commendation dyeth not,  
so your condemnation sleepeth not: only the Lord lifteth  
up his hand on high, that he may indite the deeper wound  
when he striketh. Now if this singular example of *Da-  
uid* pierce not your heartes with a godly remorse, yet  
consider that obedience to Princes is a principle in na-  
ture, who hath ingraued in euery mans mynde a religi-  
ous impression of duety in subiects towarde theyr soue-  
raignes. Wea, he hath instituted a lawe which the be-  
rry vnreasonable creatures duely obserue among them-  
selues: as, the beastes giue place to the Lyon, and the  
fowles yeelde reuerence, to the Eagle. Neyther hath  
there bene any nation so destitute of ciuility, wherein  
some one, eyther so, that he was descended from royall  
paran-

Judic. 6.

Obedience to  
Princes a  
principle in  
nature.



## of England.

parentage, or for the honorable opinion they conceived of his vertues, obtained not the greatest titles of dignity, and retained not the highest seat of preeminence. Though *Iezabel* were a woman of a vile disposition, who reposed her chiefe felicity in the performing of wicked & tyrannous actions: yet was not the light of nature so quite extinguished in her, but that shee iudged it an inexpressible offence to murder a lawfull King. For when *Iehu* the son of *Nimshi*, was by *Elizens* commaunded to smite the house of *Ahab*, and to auerge the blood of the seruants and Prophets of the Lord: hauing slaine *Iehoram* (the younger son of *Ahab*, who reigned ouer *Israel* after the death of his brother *Ahaziah*) he came to *Izreel*, where *Iezabel* painting her face, and tying her head, looked out at the window, and sayd: Had *Zimri* peace that slewe his maister? Which speech, though it were grounded vpon a wrong coniecture: (because that burden was specially layde vpon the house of *Ahab* by Gods appointment, and *Iehu* particularly deputed to that charge: whereas *Zimri* hauing no expresse warrant to shewe, went further then his commission extended) yet it impliyeth thus much, that shee thought it a most odious crime, & was also perswaded that vengeance shoulde duely and continually attend vpon the same, euen at the hard heeles, as it had done vpon *Zimri*. And therefore *Iezabel*, not able to discern the difference in those deedes, nor to giue a distinction answerable to the natures of the facts, vpon premises of diuers quality, inferred probably, though indirectly, a semblable conclusion. For albeit the Lord by the mouth of his Prophet denounced dreadfull threatninges against the family of *Baasha*: yet was not *Zimri* commaunded to conspire against *Elah* the sonne of *Baasha*, nor by killing of him to aspire to the kingdome, nor by incroching vpon the kingdome to roote out the stocke of *Baasha*. Wherefore the treason that hee wrought against his Lord and maister, the cruelties hee practysed agaynst that

2. Reg. 9.

*Iezabel* condemned treason against *Iehu*.

## The complaint

that house & linage, were requited vnto him, at such time as the hearts of the people being alienated from him, they consented to abrogate that vsurped authoritie, as the birdes agreed to disrobe *Aesop's* dawne of his stolne plumes: and making *Omri* their generall, they went & besieged *Tirzah*, where *Zimri* kept him selfe in holde: which being taken, he for feare he should haue faine into his enemies handes, fled into the kings pallace, and setting the house on fire burnt him selfe and so dyed.

So then the difference to be noted betwene *Iehu* and *Zimri* is apparant inough. Whereof, whether *Iezabel* were in deeds ignorant, or that shee did of set purpose compare *Iehu* to *Zimri*, either to dash him with the conceits, or disgrace him with the reproch of so infamous a comparison: yet is this necessarily to be gathered, & shee accounted the slaying of his natural annointed Prince, a thing most woorthy all titles of opprobrious ignominy, & all scourges of extreme reuenge. Shall not then *Iezabel* be iustified in respect of your say, shall not *Iezabel* rise in iudgement & condemne you? And how shamefull will your ouertholpe be, when the testimony & herdit of so graceles a woman, shall stand inforce against you: who (because ye are birds of y same feather she was of) would no doubt afford you all possible fauor, if y indignity of your cause were capable of any colour or excuse: What shall I thinke, what may I hope, or what must I not feare, if these examples byatome out of holy scriptures, worke not in you proportionall effect: If the word of God, which is so mighty in operation: which surpasseth in sharpnes any two edged sword: which entreth euen through to the diuiding in sunder of the soule and the spirite, the ioints and the marrow: If (I say) it wound not your thoughts, but y you stande as still & boide of sense, as if it turned edge: then needes must my wits be wrapped vp in amazement, & my smiling hope be changed into chcerles feare: and where I perceiue the putrefaction to exceed all possibility of remedye by applying

*Iezabel shall  
sentence as  
gaunt tray-  
tors.*

## of England.

ing milde & temperate medicines, there must I vse violent means, sharp corrosiues, yea, canterie & incision. And though you cōtemne diuine oracles, yet will not I refuse to hearken to y<sup>e</sup> holeſom counſel of y<sup>e</sup> Poet where he ſaith:

*Cuncta prius tentanda, ſed immedicabile vulnus*

*Enſe recidendum, ne pars ſincera trahatur.* Which is,

Trie firſt all waies to ſalue the ſore,

if cureles thou it ſee :

Then cut it off, leſt ſounder parts

therewith infected bee.

But becauſe ye ſo much affect the title of Romanists, looke a little into the liues of ancient Romans, and you ſhal ſee how much ye come behind them in vertuous induements, and how far ye go beyond them in leude cōditions. At how light a price did *Curtius* value his life, when he threw himſelfe headlong into y<sup>e</sup> peſtilent gulfe, which belched vp deadly corruption, & breathed out infectious vapours; which could not by any other means be ſtopped, but by caſting that iewel into it, which of all other vnder the ſun was moſt precious? Which thing when the Citizens of *Rome*, had with waſtfull loſſe of their treasures in vaine attempted to effect, he knowing nothing could in worthines compare with mans ſoul, voluntarily accorded to ſacrifice himſelf for the ſaueguard of his countrey. What ſhould I talke of *Mutius Scauola*, who becauſe he failed in diſpatching *Porſenna*, y<sup>e</sup> enemy that ſought the wrack of his native citie, puniſhed that overſight in himſelfe, by conſuming his hand in y<sup>e</sup> flame? No what end ſhould I record the inuincible magnanimity of *Horatius Cocles*, who to withſtand the furious incuſion of his countries foes, kept all alone the paſſage where the enemies gaue the aſſault, & by his ſingle reſtance gaue ſingular prooſe of his incredible valoz: what ſhould I ſtand to commend y<sup>e</sup> honorable dealing of *Fabritius* Conſul of *Rome*, to whom, during y<sup>e</sup> wars he held with *Pirrhus* king of y<sup>e</sup> *Epirotes*, the kings philici made proffer y<sup>e</sup> vpon aſſurance of reward he would poiſon his

The vtrie  
heathens haue  
preferred their  
countreies ſafety  
before their  
owne life.



## The complaint

maister: but *Fabritius* princely courage disdaining to conquer his enemy by intrapping him in snares of villany, presently disclosed the matter to *Pirrhus*? God grant that all foreign Princes may carry such minds as *Fabritius* did: and thy almightie defend my soueraign from all such attendants as *Pirrhus* physician was: that no English best hart, any Spanish hart, nor subjects hand acquaint it selfe with tempering Italian physicke. To be short, what shall I need to extol *Att. Regulus* for his unspotted fidelitie, who hauing entred into solemne oath, either to send back the captiues from *Rome* to *Carthage*, or els to render himself prisoner into their hands: when he sawe the deliery of the captiues would preiudice the honor of his country, he was content rather to returne to his enemies, & to indure most exquisite torments, then either to make breach of his promise, or to infer detriment to the common wealth: thinking it better to end his life in torture as a faithfull captiue, then to prolong it in pleasure like a perjured senator. I am the more willing to create & passe over the application of these examples, because it doth redouble my sorrows to think, the heathens should overcome Christians: or Romanes Englishmen in pietie & deuotion to their country. But (O unspeakable griefe) I can neither find in you *Curtius* faith, nor *Scenolas* zeal, nor *Horatius* courage, nor *Regulus* constancy. You attempt my destruction, contrary to *Curtius*; you imagine your soueraigns death, contrary to *Scenolas*: you desire to bring in strange forces, contrary to *Horatius*: you deny loialtie to your friends, whereas *Regulus* performed faithfulness to his enemies. *Regulus* kept promise to his foes, because he wold not indamage his country: you break promise to your friends, & enter league to your foes, because ye wold ruinate your country. Unworthy therefore are ye to be numbred among such men: unworthy to live among christian men: nay, unworthy to carry the names of men, hauing little in effect but the outward shape of men. We haue defaced the beautie of humane nature, in despoiling

Traitors are  
men in shape,  
but beasts in  
behaviour.

## of England.

ming your minds with brutish behauior. We haue learned to weane Spiders webbes, and to hatch Cocatrices egges. We haue lerned of the Wode to swell aboue natural proportion: of the Wolfe to barke against y<sup>e</sup> Spone: of y<sup>e</sup> wilde Ass to bzaie against the thunder: of the Diue to aschue the light of the Sun: and of y<sup>e</sup> Wiper to gnaw through y<sup>e</sup> bowels of your mother. Much more I might say, but I willingly reframe, least my speeches should seeme rather to be distempered with partial choler, then seasoned with louing affection.

I could neuer yet vnderstand that any traitor closed vp his last daies with hono<sup>r</sup>, or y<sup>e</sup> his gray haire went downe to y<sup>e</sup> grane in peace: but though so<sup>r</sup> a time hee so flourished in pomp of wo<sup>r</sup>ldly felicitie, y<sup>e</sup> there might seem neither to haue bin place so<sup>r</sup> better so<sup>r</sup>tune, no<sup>r</sup> feare of wo<sup>r</sup>se: yet was his iollitie nought els but grins to intangle his desires withall, y<sup>e</sup> being dzonken w<sup>th</sup> excesse of vanitie, & surfetting vp<sup>on</sup> al varietie of plesure, he might be pamp<sup>er</sup>ed vp like an Ore y<sup>e</sup> in the stall is made fat so<sup>r</sup> the slaughter. To which purpose if I should begin to discourse, besides y<sup>e</sup> I should enter into a wide open field: I should also light a candle at none day, in repo<sup>r</sup>ting that wherof these times haue made you eiewitneses. Wherefo<sup>r</sup>e I wil only point w<sup>th</sup> the finger at one or two examples take so<sup>r</sup>th of our owne Chronicles: which, so<sup>r</sup> y<sup>e</sup> they are in their kinde passing notable, ought not to be buried in silence. Richard the v<sup>r</sup>surper, raging like a foming Boare, sought by fo<sup>r</sup>ce to open the waie to his wilfull & inordinate desire of soueraintie, sparing neither age, sexe, affinitie no<sup>r</sup> degree, till hee had inuested himselfe with the regal Diademe, & was then perswaded that he had so firmly established his regiment, that hee might without danger giue so<sup>r</sup>tune the defiance: yet see, a litle cloud rising from the sea, did on y<sup>e</sup> sodaine so darken the Sunshine of his deuises, that as one surprized with trembling feare, and w<sup>el</sup>ded in an endles Labyrinth, hee found no issue to wade through, but was affrighted  
with

The end of  
Traitors mis-  
erable.



## The complaint

with guiltie suspicion by day, and terrified with fearful  
visions by night: neither felt he any release until death  
hastned to demaund his right, & to take iust reuenge vp-  
on him. Who, though he were a king, yet being slain in  
the field was disarmed of his armor & robes, & stript na-  
ked was throwne ouerthwart a hoysback with his face  
groneling to the earth: and so besmeared with mire and  
goze was hurried from *Bosworth* to *Leicester*: & there in  
stead of funerall solemnities, he had black fame for his  
herault: shame for his shounding sperts: & neuer dying  
obloquie for his sepulchre. Neither were his executioners  
of his commaunds exempted from penaltie. For say  
*James Turrell* (who was by him advanced for the mur-  
ther of the young king, his nephew) was in the raigne of  
king *Henry* the senenth beheaded at the Tower hill for  
treason. *Miles Forrest* peece-meale rotten away. *John*  
*Dighton*s death, though it be not certainly specified, yet  
we may wout any breach of charitie suppose, y<sup>t</sup> it was  
not greatly discrepant from his former course of his life.

And no maruel if the Lord of hostes be so ielous ouer  
his Alcegerent, & poure out such rigorous punishments  
vpon archtraitors conspiring against his annointed. See-  
ing he suffreth not petie trecheries, though in degre far  
inferior, to escape vneuenged. As may appear by *Hen-*  
*ry Banester* seruant to the Duke of *Buckingham*: who  
though he were brought vp vnder the Duke, & had from  
him receiued many benefites: yet at such time as the  
Duke being encountred with great extremities, and on  
euery side maruellously distressed, committed his life to  
*Banesters* secrecie, thinking it the safest refuge and sanc-  
tuary that he could repaire vnto: *Banester* in expectati-  
on of the rewarde that was promised by proclamation to  
him that could discouer him, readely cōdescended to be-  
tray his Lord. But shortly after it came to passe y<sup>t</sup> his  
sonne and heire fell mad & died in a Wozen stie: his eldest  
daughter was stricken with leprosie: his second sonne  
was takē lame, & his yongest son drowned in a poble: &  
lastly

A vicious life  
endeth sildom  
with a happie  
death.



## of England.

lastly Banester himselfe was arraigned for murder, and with much adoe escaping, was frustrated of that golden recompence which he preferred before his Lords life, and his owne reputation. I speake not this to patronage the Dukes action, the equitie of whose cause I refer to the censure of the wise, but seeing all deeds are to be measured by the intent of the doer, and the sequels of the fact, needs must he be noted for a faithles caitife that began his action in wretched avarice, and ended it in shamefull miserie. If I should draine these and such like particulars into the forme of an induction, and thereupon grounding a generall conclusion should say, that neuer traitor to his prince atchieved happie and prosperous end, I thinke it would be hard for you to giue an instance to the contrarie: vntles haply you please to reply, by nominating any of the stragling extrauagants, that carrying the title of *Iesuites* lead the lines of *Iscariots*, and either by raunging abroad, or dissembling at home, chance to escape the whip. But they must imagine that forbearance is no quittance, and the longer they run on the score, the harder will the reckoning proue when it comes to payment. Howsoeuer one traitor list to descant vpon the fall of another, imputing his ouerthrow to second causes, ascribing it to fatall influence, and angrie stars: wresting it either to want of pollicie, or neglect of opportunitie; or default of secrecie; or his too much carelesnes, or his too litle courage; and with these vaine illusions flatter his conceits, hoping that he shal ouerleap that stumbling blocke wherewith his fellow traitor broke his necke: though debating the matter with himselfe, he impart his purpose to no other: yet may he be sure, that he whose eyes are as flames of fire: who searcheth the hart, and the reines: who bringeth light out of darknes: to whom darknes is no darknes; but the night is as cleare as the day: he may be sure (I say) that he both can & will at his gods pleasure betwixt him for the withholding of his glorie, and maintenance of his announ-

Iesuites by  
profession are  
in condition  
Iscariotes.

## The complaint

ted. Therefore if I may either command as a mother, or intreat as a friend, or aduise as a wel willer; if either the declining course of my yeares may plead pittie, or the sinceritie of my meaning gaine credit, or my experience in miseries giue direction; let these wordes, which my fainting breath and faultring tongue can scarcely utter, behoze you from prosecuting those villanies that ye haue wickedly attempted, and soze warn you to auoid that peril ye haue desperately incurred.

Est aliqua ingratum  
to meritum ex-  
probrare vo-  
luptas.

If I should recount the benefits that from time to time I haue ouer prodigally bestowed vpon you, I doubt I should sooner weary my selfe with the rehersall, then heere in you any thankfull acknowledgement of the same. Yet because it somewhat easeth y<sup>e</sup> stomacke, to ex-  
probate to vngateful persons good turns past; I must affirme that which you can not deny, that since *Brute* first set foot within my shooe, I neuer was indowed with so bountifull blessings, neuer moze deckt with ornaments of peace, neuer lesse trauailed with incomburances of war: so that I may confidently auouch, that mercie & trueth are met together; righteousness & peace haue kissed each other: truth hath flourishd out of the earth, & righteousness hath looked down from heauen. But if ye looke a little abroad, ye may see others tossed in y<sup>e</sup> raging tempests; whereas your selues stand on the shoze not thzeatned by any such icopardy: you triumph in garlands of *Oline*, when your neighbors are constrained to weare the wreathes of *Cypres*: and you may ioyfully sing *Te Deum* in the highest note, when they (God knoweth) are faine to cry *Miserere* in a mournful voice. The nations round about you are infested with martiall hozroz, with clattering of armour, with thundring of shot, with shreeking of women, wailing of children, slaughter of men, desolation of prouinces, & infinite such spectacles of deat and terroz. But you haue stretched your selues vpon beds of iuorie, ye haue eate the lambes of the flock, & calues of the stall; ye haue sung to the sound of the viole,

Deus nobis hanc  
otia fecit.

Amos. 6.



## of England.

viole, & inuented to your selues instruments of musicke: ye haue drunke your wine in bowles, and anointed your selues with the costliest ointments: but who among you hath beene sorie for the affliction of Ioseph? who hath called his imprisonment to remembrance? who among you hath not sought to throw him into the dungeon againe: or which of you hath not gone about to trouble *Israel* and as ye haue increased in iollitie, so haue ye multiplied in transgression: therefore will the Lord turne your glorie into shame. We haue couertly girded your loines with the weapons of war in the time of peace, intending if opportunitie had serued your purpose, to doe to your brethren as *Isaak* did to *Abner*, when he flatteringly embraced him with the one hand, & cruelly with the other gaue him his deathes wound. We haue peruerterd the course of nature in causing troublsome stormes to arise in the golden daies of *Alcyon*. In deed I confesse it is an impossible thing that light should make agreement with darkenesse, or truth haue societie with error. The mortall hatred & vnappeased contention, that ensued betwixt *Iacob* & *Esaue* was not obscurely prognosticated at their natiuitie, when they stroue and wrestled together in *Rebeccaes* wombe, to the great discomfort of her soule. The rooted enimitie that you carry against the professors of the Gospel, howsoever it be raked vp in the deceitfull cinders of counterfeit amitie, yet doth it so vehemently strue to burst out, that if it should not find a lowerhole and place of vent to issue forth by the smoke of slanderous reports & fabulous rumors (which are commonly coined for the nourishing of discouragement and false suspicions in true subjects hearts) it would so scald and blister your lips, that by the same as by a certaine cognisance we might descrie you. In your hearts you euer follow the fashion of the Swallow, that delights to fly against the wind: in your speeches you play the Lapwing, that flickereth a loose in a place somewhat distant from her nest, to withdraue the passengers thence.

Hosea. 4.

1. Sim. 3.

Genes. 25.

The colles of hatred that Papists rake vp in their breasts must needs vent forth by the smoke of slanderous reports.



## The complaint

The Poets pleasantly deuise that when *Iupiter* had made man, glozing in the workmanship thereof, he brought him to find-fault *Momus*, and demanded what he could espie in him worthy reprehension: *Momus* commended the orderly feature and seemely disposition of the lineaments: but one thing (saith he) I greatly dislike, that thou hast forgotten to frame a window in his brest, whereby it might be known whether his hart and his tongue went together or not. If the consciences of traitorous Papists might be as thoroughly ransackt, and as deeply sounded, as they may be iustly doubted, there would be found cakes of soule cankered malice, & long festered choler buried vnder painted words, & meale-mouthed protestations. When would the grutchings & murmurings of *Esaie* come to light, who threatened to slay his brother *Iacob* after the daies of mourning were finish't. But take ye heed to your selues, lest the mischief ye intend against others, be in the end deriued vpon your own pates. For it often times cometh to passe that God snareth the wicked in their proper inuentions, and punisheth them by the same meanes whereby they offend. *Thomyris* queene of *Scythia*, after she had vanquished *Cyrus*, smote off his head, and threw it into a vessel of blood, saying: Now drinke thou blood thy belly full, which thou hast hitherto so much thirsted after. *Craesus* being slaine in the expedition against the *Parthians*, they tooke molten gold and poured it into his mouth, saying: Now glut and accloie thy selfe with gold, wherewith thy vnstaunched hunger was neuer yet satisfied. And when the *Israelites* had taken *Adoni-bezek*, they cut off the thumbes of his hands, and the great toes of his feet: wherupon he confessed, saying: Seuentie kings hauing the thumbes of their hands and of their feet cut off, gathered bread vnder my table: as I haue done, so God hath rewarded me.

Your desire is to erect a fresh the pageant of papistrick; and for the compassing thereof, ye are willing, not onely

## of England,

to contribute your bracelets & earerings to the making of the golden calfe, as the idolatrous children of *Israel* did: but ready also to offer your sons in sacrifice, as the unnatural king of *Moab* did, to pacifie his incensed Gods: naie, contented to make your owne liues a praye as the *Athenians* did, when they accorded by casting of lottes to surrender themselves to be deuoured of that hideous monster *Minotaurus*. Whole among you that haue rotted in the corruption, and swallowed in the filthines of their opitions, longing with the dogge to returne to theyr olde vomite, deserue to be laughed at for their madness: concerning whome we may cry out with the Prophet: Is there no baulme at *Gilead*? is there no Phisicion there? why then is not the health of the daughter of my people healed? And those maie be compared to the *Scarabie*, which beeing bred in the dunghill prospereth there exceeding well: but if the happen to settle vnder the rose tree, she dieth incōtinently. The other that neuer sawe papistrie in his highest ruffe, but through the seducing of their olde masters, haue bene brought to the bent of their bow, are to be pitied for their follie: of whome we may say with the Doctor, that they may seeme to haue sucked error out of theyr Nurses breasts with the verie milke of theyr infancie; and these are like the foolish flie that dallieth so long with the candle, till shee sence her wings in the flame: these playe as did the fond *Satyre*, who clypping the fire that *Prometheus* first brought downe from heauen, would needes kisse it because it glistered in his eyes. Both these sortes iointly considered, resemble that sottish *Grillus*; who, when he with the rest of his companions had by the politticke and ingenious stratageme of *Ulysses* escaped from out the denne of that deformed *Cyclop Polyphemus*, would needes haue gone back, with the hazard of his life to haue recovered his girdle that he left behind him. And beeing after wardes in the same

Exod. 32.

2. Reg. 3.

The Papists are content to hazard theyr liues for the restoring of the Romishe Religion.

Ierem. 8.



## The complaint

The Romish  
Religion  
more infected  
with errors  
then Augers  
stable was  
filled with  
ordure.

Apocal. 17

Psalm. 75.

Volage by the enchantments of *Circes* changed into the forme of an hog refused to return to the shape of a man. The pope is that monster and astonishment of nature, who hath so long chained christian soules in miserable thraldome and more then Egyptian servitude, where they haue continued lockt by in his darkesome dungeon as in the shadow of death: which is more replenisht with ordure then *Augers* stable, and therefore requireth a mightier and more puissant champion to purge it then *Hercules* was. He is that abominable strumpet that so long besotted y<sup>e</sup> world with her witchcraftes and sorceries; that made The kings and inhabitants of the earth drunken with the wine of her fornication. But in the hand of the Lord there is a cup and the wine is red, it is full mixt, & he poureth out of the same: surely all the wicked of the world shal wring out and drinke the dregs therof. If all the wicked shal drinke of it, then of all the most wicked, in respect of whom *Ieroboam* may be reputed for righteous, he, euen he of all others y<sup>e</sup> most wicked, shal haue a large draught for his share, he shal turne off a full caroule.

If ye would but fasten your eyes vpon me a while, ye might in my forehead easilie read what woulde be your own destinies vnder his government. For though time hath healed the wounds with which he despitesfully mangled my body, yet y<sup>e</sup> scars and blemishes remain stil behind. My meaning is, there yet liueth many a one, whose father, mother, brother, sister, kinsman or friend, this sauage Antichrist hath wrongfully murdered, & by vntimely death abridged y<sup>e</sup> date of they<sup>r</sup> days; confiscating their goods, and leauing their posterity not onely fatherles children, but also comfortles orphans. When I look back to the calamity of those times, I see my poore hart begin to resolue into streams of blood, & mine eyes melt into floods of teares, at the onely remembrance thereof; euen as the carcase of a murdered man gusheth forth in



## of England.

into bleeding at the presence of the murderer. *Hercules* when he came vp from hel, looking back at the wonderful dangers that he had waded through, spoke for ioi. And how can I but reioyce with trembling before my Lord God, who hath take off my purple garment, and clothed me with a white robe; who hath wiped away the teares from mine eyes, and crowned me with ioi and gladnes? Wherefore blessed be my Lord & hath greeted his spouse with this consolation: Behold winter is past, the storm is blown ouer, & gone awaie. *Pea*, for euer magnified be his name that hath respected the lowly estate of his handmaid. How might I now expresse & moitie of grief that I then felt when my bosome was bedewed with the warm blood of guiltles martirs: when reuerent old age wanted due obsequies: when flourishing youth was caules cropt in his prime: when womans weaknes was not spared, no, not the woman with child: but (O more then barbarous cruelty) when the infant springing out of the mothers wombe was throwin againe into the fire: what should I speake of burning the hands of persons vncondemned: or of priuie slaughters committed in prisons: seeing to & former example I doubt whether *Phalaris* himself (if he had then liued) could haue added anie thing for the aggravating of their tyranny. Thinke with your selues how I groined vnder the importable waight of so lamentable distresses: which if they did then craze my hart, they would now force it to breake in sunder.

But (as *Capnio* said) *quum duplicarentur lateres, tum venit Moses*: when *Pharao* caused the task of brick to be doubled, then came *Moses*. And when burdens begin to grow ouergriuous, then ariseth vp deliuerance. When & *Philistines* offered sacrifice to their God *Dagon*, scoffing and insulting at the miserie of *Samson*, whose eyes they had before bored out, then was their comical pastime interrupted with a tragicall conclusion: the house came tumbling on their heads, & God made him their scourge whom

Cant. 2.

These things are too true to be denied, and so apparant to be dissembled.

Indic. 16.

## The complaint

Proverb. 16.

Lac. 18.

whome they made theyr game. For pride goeth before destruction and a high mind before a fall: and could it be that God shoulde not auenge his elect which cried daie and night vnto him, yea, though hee suffered them long?

When *Nessus* the Centaure intending to ransish *Di-  
neira*, had receiued his deathes wound for his hire at *Hercules* hand, he then besought her of parson, and making semblance of great sorrow, he gaue her of his blood, enioyning her to reserue it as a rare monument and riche treasure, the vertue whereof hee said was inuallable: for therby shee might at her pleasure reclayne the wandering affection of her husband, if hee should chance at any time through distastie to estrange himselfe from her companie. Of which thing shee afterward making triall, washed his shirt in the blood, which so soone as he had at vnatwares put on, he was therewith poysoned. In like case the Pope indonouring to despoile the Church of England of her dignities by incroachment and intrusion; and to curtoll the prerogative of the royall state by usurpation: had in a happie houre both the check and the mate giuen him; whereupon he almost in vtter despair of filling vp so great a breach, hath scattered abroad his lying spirites to inneigle our malcontent Romanistes, to renolt from obeylance, warranting them by force of his absolution, as by *Nessus* blood, to rectifie all imaginarie and supposed iniuries, wherewith they shal find themselves neuer so little agreed: and thus doe they (you I meane) practise to execute this deuise: but (thanks be giuen to our mercifull God) to your owne subuersions. The differences are: what *Di-  
neira* did was vpon ignorant zeale: what you doe is vpon pestilent rancour. *Hercules* embraced strange lone contrarie to dutie: but her spaietie tendereth you farre aboue your desertes.

But least I might be thought to compose clamorous  
inuetiues.



## of England.

inuectiues against the Sea of Rome, not sufficiently  
poised with their iust moments of reason; I wil alleadge  
some specialties for the confirming of my assertion. As  
touching the scope of their doctrine, because it is a mat-  
ter not wholie incident to the meannes of my capacitie,  
and somewhat without the compasse of this discourse, I  
purposely relinquish it. Howbeit if I should descend to  
the discussing of particularities I coulde challenge him  
of many scismaticall points built vpon humane tradi-  
tion, and repugnant to the veritie of holie Scriptures.  
For howe hath hee infered his *σουλία* and *λατρία* to  
continue the wooden worshipping of images? to the  
whiche I may (not vnfitly) applie the poeticall *Ironie*,  
which is vsed against the Egyptians that adored Oni-  
ons and Garlike, as the Papists do trees and stocks:

*O sancta gentes quibus innascuntur in hortis Numina.*

O holie people they whose Gods

Within their Gardens grow.

How hath he multiplied Mediatours, making some  
of saluation, others of intercession; derogating from  
the office of Christ, to maintain the invocation of Saints?  
whereas the Scripture precisely designeth one, saying:  
There is one God, and one mediator betwene God  
and man, which is the man Iesus Christ. How hath he  
foisted in his distinction of mortall and veniall sinnes,  
to prop his Purgatorie that is now so ruinous for lack  
of reparation: We are taught in Gods worde, that all  
sinnes are venial in Christ, except the sinne against the  
holie Ghost: (which is therefore called of Saint Iohn, a  
sinne vnto death) and all mortall in theyr owne na-  
ture. For the wages of sinne is death. And, all sinnes  
shalbe forgiuen vnto the children of men, and blas-  
phemies wherewith they blaspheme: but hee that  
blasphemeth against the holie Ghost, shal neuer haue  
forgiuenes, but is culpable of eternall damnation.  
These may serue to giue you a taste, seeing it stands not

1. Tim. 2.

1. Iohn. 5.  
Rom. 6.  
Marc. 3.



## The complaint

with my purpose to frame any cōtrouersial treatise: but ye may gesse the beast by his paw. In generall this is to be obserued in their doctrine, that they when they are had in chase, they haue so manie mices, inturninges: winding coznors, and starting holes, that but for the tracke of their footing it were hard to ouertake them. In their intricate sophisines & inexplicable quiddities, they play like the fish called the *Cuttle*, which when the fisherman is ready to lay hand vpon her, casteth forth a nimis blacke humour like vnto inke, which darkening the hyper face of the water, causeth the fisherman to fayle of hys ayme, and by that meanes she escapeth: and I may say of them as *Cesar* sayd of the *Scythians* whose maner it was to lurke in vnconth thicketts: *Difficilius est inuenire, quàm superare*: It is an harder matter to find them out then to overcome them.

Touching his gouernement, it is nothing else but a mightie faction of men, and armed power of Princes bending their forces directly agaynst the Gospell of peace. Howe intollerable is his ambition that arrogateth to himselfe *Vniuersalitie*, trusting to draw not one, lie *Jordan* like the *Behemoth*, but the foure quarters of the world into hys mouth? And yet behold his shamelesse hypocrisse, who claiming supreme iurisdiction in al causes, and throughout all Countreies, yet baileth bonnet, and abaseth hys stile calling himselfe *seruum seruorum Dei*. Of which dissembled humilitie this *Distich* was compiled, not altogether vnwoorthie the rehearsal.

*Roma tibi quondam suberant Domini dominorum,  
Sernorum serui nunc tibi sunt Domini:* Which is  
Time was (O *Rome*) when Lords of Lords,  
to thee did becke and bowe:

Time's past: and seruantes seruantes are  
thy Lordes and maisters now.

Hath he not alwayes vnder a colour of pietie and religion, byched most impious and least religious practises?

Iob. 40.

The Pores  
ambitious  
pride shal  
be dowed with a  
show of hu-  
mility.

## of England.

les: So that long since the *Germanes* perceiuing hys  
ingling, howe he fostered contentions, cloked murders  
wincked at heresies, and dispensed with all crimes how  
capitall so euer, if he might thereby either dilate his seg-  
niories, or furnishe his treasure, reiected his pretended  
auctoritie: and marking howe outragiously hee set vp  
his bziffles and whetted his tuskes against such as cros-  
sed his deuises, anathematizing them with the horrible  
curse of *Shimei*, and ratling out his excommunications  
against them, they both sharply reprobued and openly  
derided his Bulles befoze the which he was accustomed  
to prefix the name of the almightie, most blasphemously  
making it to leade the waye to his diuelish execrati-  
ons: so that it became amongst them a common by-  
woorde: *In nomine Dei incipit omne malum*: all mischiefe  
beginnes in Gods name. And to gleane a fewe eares  
out of a full sheafe, I will set downe some senerall  
examples. In the tyme of *Gregorio* the ninth, sprang  
vp the diuision of the *Guelfes* and the *Gibellines*: the  
*Guelfes* bolstering out the swelling insolencie of the  
Popedom, and the *Gibellines* assisting the lust title of  
the imperiall maiestie. Through the whiche occasion,  
moste tumultuous byprozes and deably warres were  
arreared: the furie wherof being scarce calmed & allated  
within one hundred yeares after, hath left a perpetuall  
memozre to the world, by those tearmes of elves & gob-  
lins, that are at this day more generally knowne then  
rightly vnderstood. During which faction *Boniface* the  
eighth aspired to y<sup>e</sup> Sea: who beeing maliciously inflamed  
agaynst the families of *Columne* and *Ursini*, because  
they fauoured the *Gibellines*, wrought them all possible  
despite, in putting theyr boddies to the sword, their hou-  
ses to the sacke, and theyr goodes to the spoyle. And so  
irreconcilable was this his wyath that on *Ashwed-*  
*nesday* whē he sprinckled ashes on his *Cardinals* heads,  
cōming to *Porcherus* Archbischoppe of *Genua*, who was

How the sa-  
ble of *Elves* &  
*Goblins* first  
came by.

## The complaint

There was a  
hote stomacke  
and colde de-  
uotion.

of the *Gibellines*, whereas he had vsed these wordes to the others: *Memento homo quod cinis es, & in cinerem reuer-  
teris*: That is; Remember man that thou art ashes  
and into ashes thou shalt returne: a sodaine fit of cho-  
ler boiling in his stomack, caused him to forget the depth  
of his deuotion, and alter the forme of his speeche; so  
that throwing the ashes into the Archbishops face, hee  
blustred out in these termes; *Memento homo quod Gibelli-  
nus es, & cum Gibellinis moriêre*: Remember fellowe  
that thou art a *Gibelline*, and with *þ Gibellines* thou shalt  
to the pot. *Deus bone, tantanè animis celestibus ira?* Good  
God, can holie heades harbour such rancozous hatred?

How mischieuouſly did *Gregorie* the ſeuenth conspire  
with the states of *Saxonia*, against *Henrie* the fourth  
Emperour of *Germanie*, when commencing quarrell  
against him, he couented him of heresie, for bestowing  
ecclesiasticall promotions vpon persons both insuffici-  
ent for theyr giftes, and defamed for theyr behani-  
ours: and sentencing against hym, hee adiudged him  
to doe dayly penance at the Church-dore of *Peter*  
and *Paule*, for the space of one whole yeare. Where-  
ouer he enforced hym barefooted and barelegged to creepe to  
kisse his feete. And during this turmoyle, hee suborned  
*Rodolphe* Duke of *Saxonia* to invade the Empire: wher-  
of the Emperour beeing aduertised, thought it was  
nowe high tyme to resiste so daungerous a practice,  
and halting into *Germanie* hee encountred *Rodolphe*,  
and in ſiue ſeuerrall battayles discomfited him. *Ro-  
dolphe* shortly after lying on his deathe bed, was pre-  
sented with hys owne hand that had bene smitten  
off in fight. Whiche when he behelde, turning hys  
face to the Bishoppes that stood about hym, hee sayd:  
This is the right hand, wherewith I vowed my faith  
to the Emperour; now is the same become a witnesse of  
my breach of fidelitie, and traiterous attemptes against  
my soueraign: chiefly by your, euen by your instigation  
and

A guiltie con-  
science is a  
bitting corro-  
siue.



and procurement, my Lords. If I might without offence spurre the Pope a question, I would faine know whether *S. Peters* keyes hang (as he saith) at his girdle for that end to barre the gates of vnitie, and open the doores of dissension: If there be a blessing laide vpon in those for the peacemakers, let him tell me what shalbe the reward of such as kinde coles of mutinie and sedition: Especially seeing he is in double fault that giueth offence by his example. Was not the presumption of *Alexander* the third vnmeasurable, and the pride *Luther-like*, that he exercised against the Emperour *Fredericke*, surnamed *Barbarossa*, vpon whose backe when he had set the states of *Italie* and *Venice*, and also captiuated *Otto* the Emperours sonne, working vpon this aduantage he constrained him to yeld to such vnreasonable condicions, as better agreed with his impudent and vaine glorious nature to demaund, then with *Fredericks* magnanimittie to condescend vnto. So that he was diuine to prostrate himselfe in *Venice* at the Popes seate; and yet he not contented with this, more then humble submission, contumeliously trode vpon his necke, abusing that text of scripture: *Super Aspidem & Basiliscum, &c.* Thou shalt walke vpon the Adder and the Basiliske, the yong Lion and the Dragon shalt thou tread vnder thy feet. The Emperour seeing himselfe so dishonourably ouercrowed by a dunghill crawen, could not suppress his heroicall stomacke, but answered againe; *Non cibis Petro*: I doe this in reuerence of *Peter*, and not for feare of thee. Whereat the Pope raving, with open mouth intercepted his wordes exclaiming, *Et mihi & Petro*: thou shalt doe this reuerence both to *Peter* and me. This railing champion was (no doubt) profoundly instructed in the schole of *Christ*; whose lowlinesse was such that he brake not the bruised reede, nor quenched the smoking flaxe: he rejoyced his Disciples, when they would haue had

Psalme. 91.

Mat. 12.

## The complaint

Luc. xi.

Mat. ii.

Chyistes  
schoole is of  
humilitie: but  
the Pope  
may be tur-  
ned out for a  
non profi-  
cient.

fire to come down from heauen and consume the *Samaritans*, saying: Ye know not of what spirite ye are. He willed them to learne of him: For I am (saith he) lowlie and meeke: and so shall ye find rest to your soules. What should I rehearse the boyles, wherewith *Gregorie* the ninth pestered *Frederike* the seconde who for that in a cause which admitted no dilatorie circumstance, but as it imposed matter of singuler consequence, so it required meanes of present expedition, for that (I say) he departed without taking solemne farewell & humble leaue of the Popes holines, haniug leuied a supply of souldiours to passe into *Asia* for reskuing of the distressed Chyistians in their wars against the *Saracens*, he was retracted by the Popes countermanning, that he sent to the Chyistian armie straightly interdicting them to follo in the Emperours conduct: neither could he by any intercession obtaine release, vntil he had thzowne a honie sop into *Cerberus* talues, and stopt the Popes mouth with payment of an hundred and thwentie thousand ounces of gold.

These things being so plaine that they can not be ouerthadowed with anie pretence, me thinkes the painters answere was reasonably framed, that he made in defence of his workmanship: who being checkt because he had dzawne the counterfeit of *S. Peter* too high coloured, whome they affirmed to haue bene of pale countenance, soz twoyne with carefull vigilancie and painefull trauaile, which he alwaies tooke about his pastozall affaires & Apostolicall negotiations: I haue (saith he) made him not as he was on earth, but as he is now in heaue: from whence looking down into the lines of his successors, he blusseth for shame to see their shamelesse misdeemeanure. And as the Pope hath in other countries plaide his bagaries, to the disturbance of publike vnitie and racking of common wealthes by pillage & extortio: so hath he vexed me with violet turmoiles & chargeable imposs.

## of England.

impositions to my no small grieſe, and no leſſe detri-  
ment. I can not yet forget the dealing of that greedie  
coꝛmozant, and ſweating Bull of *Baſan*, whom I laſtly  
recited, who in the raigue of king *Henry* the third,  
ſent ouer his Legate, rentgatherer, or caterpillar, to  
purloine from mes of euerie Church throughout the  
Realme a yearely reuennue of foure markes: the which  
to what ſumme it amounteth I refer to your considera-  
tion. His letters mandatoꝛie were deliuered into the  
hands of the Archbiſhops & Biſhops for aſſiſting of the  
Legate in his collection: enioining them withall to  
pꝛouide thꝛee hundred of the beſt benefices, to be im-  
ploied vpon thꝛee hundred *Italians* at his appointment.  
Was not this to charge them to rend the ſlaeces from  
off their owne backes, for the couering of his filthineſſe?  
The king being certiſied of the matter calleth a Syn-  
ode of Biſhops, and cauſing conference to be had in  
their conuocation houſe, he thereupon addreſſeth his let-  
ters to the Pope, in his owne name, and in the behalfe  
of his ſubiects. But when he ſaw his trauell beſtowed  
this way to be fruſtrate, he imparted the matter to his  
Lords aſſembled in Parlement, diſcourſing what in-  
conueniences muſt of neceſſitie enſue, if they obeyed  
the Popes pꝛecept: and in moſt earneſt and diſcrete  
maner he debateth the cauſe ſeuerally with euerie par-  
ticular Biſhop, willing them to weane their affection  
from ſtraungers, and not pꝛactiſe the vndoing of their  
natiue countrie for gratifying of the Pope. But fin-  
ding them peruerſe he mingleth his intreatie with me-  
naces, denouncing openlie againſt them the penal-  
ties of the lawes and auncient ſtatutes of his Realme:  
charging them further vpon their allegiance to deli-  
uer no money out of the Realme to the beggering  
of the State. They (as beſt became them) yielded  
at the laſt, obedience to their Liege Lord.

But *Gregorie* thus defeated of his purpoſe and  
croſſ

A laſt of the  
Popes pꝛac-  
tiſe here in  
England.

The king of  
Englands  
care for the  
welfare of his  
Realme and  
ſubiects.



## The complaint

The king in  
his owne  
Realme ouer-  
waighd by  
the vsurped  
authoritie of  
the Pope.

cross with a contrarie cue, cleane beside his expectati-  
on, began to make batterie with his gunshot of excom-  
municat: on, directed to the Bishop of Worcester, of whose  
inclinatio he was best perswaded, with comānd to pro-  
secute it in most vehement sort, that no possible furthe-  
rance should be omitted for the effectuating thereof a-  
gainst a certaine day prescribed, wherein the Audit of  
this sacred receipt must bee ginen by. The matter  
was so diligentlie traueried, what with the kinges  
Embassadors on the one side, to appease the Pope;  
what with the insatiable conetousnesse of the Pope on  
the otherside to impouerish the Realme, that notwith-  
standing all importunitie, submission and reason-  
nable proffers that the king could make, no speeche of  
reconcilement would be harkened vnto, untill he had  
graunted the Pope a tenth of all goods moueable in En-  
gland and Scotland: and then (to vse *Matheus Parisensis*  
his owne words) Our Lord the Pope being before in-  
wardlie inflamed aboute all thinges to suppress the  
hautinesse of the king, recomforted with these pro-  
mises, was made to consent. The which how perniti-  
ous it became to the state of this Realme can hardly by  
anie estimate be comprehended. For irregular custome  
hauing once set in his foot, would not for many yeares  
after take the repulse. So that the Church of Rome hath  
to her shame approued the veritie of this saying; *Reli-  
gio peperit Diuitias; sed Filia deuorauit Matrem*: Religion  
brought forth riches; but the Daughter swallowed vp  
the Mother, like the Vipers brood. Such gouernman-  
disers as praise vpon Princes, whereas they ought of  
duetie to pray for them, will be found to haue runne  
farre into arrerages, when it shall be said vnto them,  
Giue account of thy stewardship, for thou maist be  
no longer Stewarde. Of such it may bee saide, as  
*Alciades* said to *Pericles*, when he perceiued him very  
carefull to make vp his reckonings to the *Athenians*;

O how

## of England.

O how much better were it for thee, if thou couldest devise to give no accounts at all. It is not unknowne howe the treasure of this realme was of late yeares transpo-  
 ted, when that ambitious Prelate Cardinall Woolsey conueied at one time out of the Kinges Exchequer two hundred and fourtie thousand poundes sterling, for relieuing of Pope Clement, whom the Duke of Bourbon after the sacking of Rome, dyew forth of the Castle of Saint Angelo, and detained him prison. The Emperours armie. The which summes of monie he conuer-  
 ted to furnish the french King with necessaries to make warre vpon the Emperour, who was then in league with King Henrie of England.

The King of  
 Englands Ex-  
 chequer dis-  
 furnished vn-  
 der pretence  
 of ransoming  
 the Pope.

What should I speake of pardons, Peter-pence, with a number such polling & pedling deuises of oppres-  
 sion wherof the manifestation of the Gospel hath clear-  
 ly disburdened you: What should I declare how licen-  
 tiously he hath presumed to cōtroll the mightie kings of  
 England, infringing their liberties, abrogating their or-  
 dinances, repealing their statutes, and ingrating vpon  
 their prerogatives: Wherein if hee were at any time  
 gainesaid or ouerthwarted, he then cast about to depose  
 them. As, Henry the seconde was suspended from his  
 Crowne by the space of foure daies; went barefoote to  
 Thomas Becketts Tombe dying the rough stones with  
 his blood: and most vnkingly delecting himself to be dis-  
 ciple with the robd, of the Monkes of Canterburie. King  
 John was miserably bereed by Innocent the thirde, forced  
 at last to resigne his Crowne with all title of souerain-  
 tie both in England and Ireland into Pandulphus hand,  
 who detaining it fve daies, then restored it. This infor-  
 tunate King after a troublesome and litigious raigne  
 was in the ende poisoned by a traitorous Monke; as  
 also Henry the seventh Emperour of Germany was by a  
 Dominicane Frier, who ministring & sacrament vnto  
 him, had before dipped the osse in poison. I must needs

## The complaint

The magnanimity of King Henric the first, in withstanding the Pope.

highly commend the courage of King *Henry* the first, who being in contention with *Anselme* about investitures, pleaded the sufficiency of his owne authoritie within his proper territories, saying; There is an ancient custome of my kingdome ordained by my Father, that no person shal sue anie appeale from vs to the Pope: whosoever will attempt to violate this custome, doeth offend against our Maiestie, and the Crowne of Englande: hee that will seeke to despoile vs of our Crowne, is an enemy, and a Traitor to our person. And againe, when *Anselme* would haue had him follow the Popes Letters; what haue I to doe with the Popes Letters, I will not breake the lawes of my Realme for the pleasure of anie Pope.

As touching his market-making and wholsale of spirituall promotions to raise and bankrupt chapmen, it was truly said that the state of *Asses* was much better then of *Popes*; because the *Popes* were faine to post to *Rome* for benefices, but the *Asses* obtained them. Of his ordinarie absolution for money without respect of crime, he descanted prettily that said. Friars were fed fat with mens sinnes. Of the scismes in his Sea, he spake rightly, & being asked why in their suffrages they prayed not for Cardinals & Bishops, that is (quoth he) vnderstood where we say, *Oremus pro scismaticis & hereticis*, let vs praye for scismatices & heretikes. I omit his beaustly game raked out of the sinkhole of brothel-houses. I loth to think vpon his tolerating of the most stinking sin of abominable Sodomitie: in commendation whereof *Iohn Casus* Archbishop of *Beneuentane*, & Popes Legat to the *Venetians* wrote a booke. A detestable impudencie, to magnifie that in words, yea in writing, & onely thought wherof woundeth the heart with horror. Indeed *Sinesius* wrote a pamphlet in praise of Baldnes: *Fanorinus* commended the quartane ague: *Apuleus* & *Alles*: *Erasmus* not unwittingly blazed the praise of *Follie*: & one of late painted



## of England.

fed out the praise of nothing, yet to some purpose: but what age ever batched such a forlorne monster as this? Yet was he a deuout Catholike, a Romish Prelate, and one of speciall account with his holinesse: therefore I maie well thinke like maister like man: But come now, els shall we bying all *Rome* on our back: for the Pope sits in *S. Peters* Chaire sozwoth. Why, so did the Scribes and Pharisees in *Moses* seate: yet no totes the holier men soz that. So that I maie iustly say of him, as *Themistocles* said to a certain odde *Seriphian*, who objected to *Themistocles* that his renoune arose more through the glorie of his countrie, then by the merite of his vertues: Not so: said *Themistocles*: for if I were a *Seriphian* I woulde not line without honour: and though thou were an *Athenian* thou couldest not line without shame. So, if *Saint Peter* were at *Rome*, he lined not like the Pope: and if the Pope sit in *Saint Peters* Chaire, yet he lines not like *Saint Peter*. Yet dare his blinde bold bayards make comparison, and cast him their gauntlet that will auouch the contrarie. For they affirme his integritie of life to be unspotted, and the sinceritie of his doctrine uncorrupted. They will say *Saint Peter* wrought miracles: I cannot denie it: and to countervaille that the Pope speaks Oracles: I dare not beleue it: and they cannot proue it. But I iump in opinion with him, who answered, when as the Pope vainely vaunted of his heapes of gold, saying: I cannot say as *S. Peter* did, gold and siluer haue I none: No (said the other) no: you cannot doe as *S. Peter* did, cause the lame to arise and walke. But as *Neanthus* hauing got *Orpheus* harpe went about iangling and tarring so long, that wheras he expected the trees should haue danced after his pipe, he brought the dogs about his eares: so the Pope hath so long boyled of *Peters* succellik, that he simplest discern his doubling, & he that hath but halfe an eye may find out his grosse iugling, & legerdemain. Pea, God

It is an odious comparison betwixt *S. Peter*, and the Pope.

## The complaint

bath raised by diners of his owne part, to publish his dealings, who if they should all haue held their peace, the verie stones would haue cried out for the displaying of the same. I will not wade any farther in recounting the actions of holy Father Pope, & holy mother Church, beeing matter so tedious for the length, and for the beastringes so loathsome; but will knit it up with this conceited Pasquine:

*Roma quid est? amor est. qualis? praeposterus. Unde hoc? Romamores. Noli dicere plura, scio.*

And yet behold, your restless and restles desire longeth and laboureth to inthronize this bloodsucking Canniball, this broker of quarrells, this patrone of heresies, this robber of churches, this controller of princes, this enemy of Christ. Neither are the meanes whereby ye would plant him any lesse pestilent, then the ende wherfore. Inuasion of the Spaniard is the meanes; aduancing of Papistrie is the end. It is a common saying, He blames *Neptane* without cause, that having once made shipwacke, will to sea the second time. You haue had already some experience of the Spaniardes disposition among your selues, and may elsewhere take persister notice. So that in this your intent I cannot more aptly compare you then to a foole that laugheth and maketh semblance of mirth when he goeth to the stocks to be punished for his follie. But if it be a point of wisdom for a man to looke to his owne house when he seeth his neighbours roise on fire, then first learne that point, least in neglecting it ye ouersie the best point in your tables. What the Spaniard hath attempted in the low countries, is better knowne then I am able to report: and what he had attained ere this, may partly be conjectured, if God had not moued her *Patience* minde, and strengthened her hand to bide his tyrannies, to succour their distresses, and support his owne truth. Consider what he hath done in the kingdome of

*Naples.*

Both the  
meanes and  
the end of al-  
teration are  
matters of ex-  
ceeding mis-  
chiefe and ex-  
treme follie.

## of England.

*Naples* and in the *Indies*, and trust him accordingly. When *Naples* came to his hands, it had in it ten *Princes*, nine chiefe Officers, nineteene *Dukes*, one & twenty *Marquises*, three & thirty *Carles*, besides of *Barons* and *Lords* a great number. He obtained it by a pretended title of marriage, after it had bene defended a long time against the Emperour by *Francis* the french king: under whose regiment the people had retained they accustomed franchises & liberties. But when the french king was taken prisoner at *Pavia*, one condition of his deliuey was, that he should from thence forward withdraw his forces out of the kingdome of *Naples*: by which meanes it came to the king of *Spaines* possession. The *Spaniards* at their first coming shewed themselves most pliable in their behauiours, promising golden mountaines, & bowing all service to the *Neapolitanes* for the defense of their countrey & continuance of their freedoms. And thus by cloaked amity they crept into credit: so that diuers of the chiefe of them were employed in the strongest fortresses, & best fenced castles in the country. The king of *Spain* to curry fauor with them and to rock suspicion a sleepe, appointed the *Prince* of *Salerno* their owne countriman to be his Lieutenant. During the while he was sole gouernour they enioyed all benefits that they had afore time. Not long after he sent thither one *Don Pietro* a *Spaniard*, whom he ioyned in comission with the *Prince*. This fellow sought by raising false reports of the *Prince* to discredit him with the king and commons: and by indirect practises to indaunger his life. Which when the *Prince* sawe, he willingly sequestred himselfe departing to his castle, & left all affaires to be ordered by *Don Pietro*. The *Spaniard* not thus contented contriued matter of accusation against the *Prince*, charging him with treason: whereto he refused not to make his answer. Which when he came to haue done, the *Spaniard* had suborned a villayne pryulie to lurke in the

How the king of Spain came to enioy the realme of Naples.



## The complaint

mountaines to haue murdered him with a gunne, who  
missing his body strake him in y<sup>e</sup> leg. The p<sup>r</sup>ince seeing  
himselfe enuironed with manifest perill, tooke his way  
to *Venice*: vpon whose departure the Spaniard immedi-  
ately proclaimed him traitor. The p<sup>r</sup>ince framed his co-  
plaint to the king, but founde no remedy. Not onely  
was the offendor released from sentence of law: but al  
inbozne subiects of y<sup>e</sup> realme were discharged from bea-  
ring rule or office whatsoeuer. All p<sup>r</sup>archants and arti-  
ficers were prohibited to keepe any kinde of armour or  
weapon in their houses: yea, so much as sword or dag-  
ger. Only to gentlemen it was permitted to haue their  
swords & targets & none other. If all payments which al  
the kings y<sup>e</sup> raigned befoze in *Naples* were laid together,  
they are not cōparable to th<sup>e</sup> extraordinary taxes y<sup>e</sup> king  
of *Spaine* hath exacted of them. Euery fourth or fift yeare  
they paide sometime two hundred thousande, sometime  
foure, & sometime a million of gold. Al such as had lands  
were called to know by what title they kept th<sup>e</sup>: if they  
had not euidence presently to shew, they were defeated,  
thogh they were able to declare their possession of an hū-  
dred or two hundred yeares. Againe, all such, as either  
themselues or their ancestozs had bozn any kinde of ma-  
gistracie, were called to account, & notwithstanding they  
had bene cleared many yeares befoze by receiuing they  
*quietus est*: yet if y<sup>e</sup> quittance were lost by reason of time,  
they were condemned to repay y<sup>e</sup> whole. I might make  
special relation of all accises, customes, & exactions, that  
he impleth vpon al manuary trades & mechanicall fa-  
culties: vpon al cōmodities y<sup>e</sup> may any way growe to the  
inhabitants: but they woulde require a large treatise.  
But think to what an huge masse of mony it amōnteth  
when the farmer of the butchery and pultry of the city  
of *Naples* payeth daily thre hundred ducats: when bit-  
tailers pay fise ducats for yerely obedience: shoemakers  
one french crowne: silkemakers fise: when for euery  
chimney he hath sixe shillings thre pence: of euery strū-  
pet

The greuous  
exactions rat-  
sed vpon the  
*Neapolitans*.

## of England.

pet oꝝ curtizan thꝛee shillings peny half peny, and of all others in pꝛoportioꝝ. Euery head of great cattel payeth thꝛee *Canalluchi* (of the which, foureteene oꝝ fiftene make a peny) euery head of small payeth two: and (as it is credibly recoꝝded) that taxe in one yeaꝛe, onely in two shieres *Apulia* & *Calabria* came to foure hundred thousand french crownes sterling: and there folloꝛwed the next yeaꝛe after, a taxe of six hundred thousand french crownes. Wꝛe vs to say, where nothing is to be had the king loseth his right. But þe Spaniard though he make his gaine his right, and his will his law: though he haue bzought the people to a low ebbe & a miserable state, yet will he haue what taxes soeuer he list to leuie, though he rake it out of their bowells, and pull their skins ouer their eares foꝝ it.

These are his pꝛactises in *Naples*: but þe execrable tyrannies which the Spaniards haue shewed on þe Indians, as they doe almost surmount credit, so can they hardly be furnished with termes effectual to decipher them. They haue dispeopled in *India* moꝛe then ten realmes, greater then al *Spain*, *Aragon*, & *Portugall*: which nowe remaine as a wilbernes abandoned & desolate, being befoꝛe as populous as was possible. Within the space of foꝛty yeres, they as in a comon butcherꝝ slaughterd of innocent lambs, aboue twelue millions, men, women, & children. At their first arrinall they were intertaind wꝛth pꝛeformance of al seruiceable curtesies, þe Indians most humbly submitting themselves vnto them, & after a soꝛt adozing theꝝ as diuine creatures descended from heauen: but after they were too well acquainted wꝛth their saꝛage cruelties, they fled frõ them as frõ hatefull furies broke loose out of hell. The Spaniards customarily dispoꝛted theselues in laying of wagers which of them shoulde wꝛ one thrust of a sword panch oꝝ betwell an *Indian* bzauet in the midd: oꝝ wꝛ one blow most deliuerly strike off his head: oꝝ best dismember him wꝛ one stroke. They bled to mutcher þe lords & nobility, by bzouling them on grei-

The cruelty  
of the Spaniards in the  
Indies.

The Spaniards made it  
a sport to murder the  
Indians.

rons

## The complaint

This Peril-  
lus wanted  
but a Phalaris  
to serue him  
of the same  
saue.

The Indian  
thought it bet-  
ter to be in hel  
then to liue  
with the Spa-  
niards.

rons with a soft fire vnderneath, that yelling and de-  
spairing in those lingring torments they might so giue  
vp the ghost. Foure or fve of the Lords on a time be-  
ing rosted on this maner, with their pitifull roying and  
lamentation disquieted the Captayne (the caytiffe I  
should say) and broke his sleepe: whereupon for his bet-  
ter quiet he commaunded them to be strangled: the Ser-  
geant would not suffer them to die so easie a death: but  
himselfe putting bullets in their mouth to the ende they  
should not crie, rosted them softly after his desire. At  
any time by due order and formall processe of lawe, a  
malefactor being a Spaniard were put to death by the  
Indians, the Spaniards ordained a decree among them-  
selues, that for one Spaniard they were to slay an hun-  
dred Indians. A certaine Indian Lord flying from out  
the Ile Hispaniola into the Ile Cuba, was by the Spani-  
ards so continually pursued, that at last they apprehen-  
ded him, and burned him with the rest of his company.  
When he was bound to the stake, a Franciscan Frier  
began to common with him touching the knowledge of  
God & principles of Christian faith. Which thinges al-  
beit the noble man had neuer heard of before, yet hee  
gaue good eare to y<sup>e</sup> Frier who was earnest to perswade  
him y<sup>e</sup> if he belieued those matters where in he instructed  
him, he should goe to heauen to enioy euerlasting happi-  
nes: other wise, there was no way but to hell with him  
to indure perpetual torments. The I. somewhat paine-  
sing at the matter demaunded of the religious, whether  
the Spaniardes went. To heauen without question,  
said the Frier, because they die in the Catholike fayth:  
the I. hearing him say so, answered immediately with-  
out any further deliberation, that he would not goe to  
heauen, because he would not come in place where Spa-  
niards were, nor haue society with a nation so cruell.  
When a certain tyranicall gouernour entred vpon the  
firme land, a Lord of the country to gaine his good will  
and to auoid torture, presented him with the waight of  
nine



## of England.

nine thousand Ducates. The Spaniards thinking to  
winning out of him an ample booty by compulsion, who of  
his voluntary accord had made so large a proffer, layde  
holde on him, fastned him to a stake, and setting him on  
the earth with his feete stretched out, put fire thereto, to  
make him bring forth more treasure. The L. sent to his  
house, and caused thre thousand Castilians more to be  
brought and deliuered to them. They not yet satisfied  
gaue him the torments a fresh: not ceasing to frie his  
feete at the fire, till the sinewes brast and the marrowe  
spange forth, trilling downe to the soles of his feete: so  
that of the same cruelty he died.

Another monster after he had wrought a most bloody  
massacre vpon diuers Lords and other Indians, out of  
whose handes one noble man with his retinels to the  
number of thirty or forty had escaped, & inclosed them-  
selues within a temple, the Spaniards following after  
them, neither waighing the reuerence of the place, nor the  
innocencie of the persons, but deuoid of all humanity &  
compassion, set fire on the temple & so burned them. Him-  
selfe in the meane while bled like gesture & behauior, as  
did Nero when he had caused Rome to be fired, & he be-  
holding it satte singing & playing on his harp. This ty-  
rant passed on to Mexico trampling in humane blood.

*Motenzuma* king of Mexico being aduertised of his co-  
ming sent a thousand presents to welcome him, & met  
him at the barres of the citie attended on with an hono-  
rable troope of nobles: but that same daie by a diuelish  
Spanish subtiltie they got the king into their hands &  
then loded him with bolts & gyues. The Indians thogh  
they were greatly agræued at the wrongfull imprison-  
ment of their king, yet because he had given them a straight  
commandement that they should not seeke to reuenge  
despite, they indured themselues with pageants, dan-  
sings and such pastimes, as they could best deuise to re-  
comfort their captiue king, assembling as nigh the house  
where their king was as they could. Besides the floure

Corpora ma-  
gnanimo satis  
est. &c.

## The complaint

The Indians  
lamentation  
for the merci-  
less cruelties  
of the Spani-  
ards at Mexico

of they nobility gathered together in a place adioyning to the walles of y<sup>e</sup> palace where *Motensuma* was, vnder sholw of fained mirth hiding sad hearts & heauy chéerer. The Spaniard purposing to strike a terroz into the inhabitants bozdering & confining thereby, determined to publishe a frightfull spectacle: and gaue his helhoundes charge that at an appointed houre they should set vpon them, and so most impiouly they put to the swoorde the yong gentlemen being aboue two thousand, and slue y<sup>e</sup> rest with an horrible slaughter. The Indians are wont in dolefull maner to bewaile & deploze y<sup>e</sup> outragious calamity of y<sup>e</sup> day, especially the destruction of y<sup>e</sup> offspring of they nobility, in whom they ioy & gloze did principally consist. This diuell incarnate was accustomed when he went to make war on any City or prouince, to carry thither of the *Indians* yoked together an huge multitude, to fight against their neighbors & brethren, & allowing no sustenance to ten or twenty thousand y<sup>e</sup> heeled a long in his army, he licensed them to take y<sup>e</sup> *Indians* which they could take. So y<sup>e</sup> he had in his camp an ordinarie shambels of mans flesh, where befoze his face they killed & roasted children; they murthred men only to haue fro them their hands & their feete which they counted y<sup>e</sup> daintiest morsells. Another villany he vsed, which was to overcharge y<sup>e</sup> miserable people w<sup>th</sup> cumbersome burdens chaining them together by the neckes; & when any hapned for lack of meate, or length of iourney, or excesse of waight to faint or fall sick, because he would not stay to vnlock the chaine, for y<sup>e</sup> speedier dispatch he cut off the head from y<sup>e</sup> shoulders, so y<sup>e</sup> head tumbled one way, & the body another. Thus many times of three or foure thousand there returned not to their houses sike a line. The poore wretched creatures, when they wer to go on these voiajes in this maner, parting y<sup>e</sup> one from y<sup>e</sup> other they wold say: In y<sup>e</sup> places where we were wont to serue the Christians, howbeit we traualled soze, yet at y<sup>e</sup> last we came home againe to our houses, our wines, & our children; but now we go without hope euer to come back againe

## of England.

gain to see them. What should I talke of eight hundred *Indian* soules partakers of reason giuen for one *Spane*? Of their foraging with fierce mankinde *Hallises*, hunting after men & women: From the which a seely woman seeing she could not escape, hanged her self, ha- uing tied at her foote her yong babe of a yeare old: but by the time shee was dead, the curres came & straight- wales deuoured the infant. Another hunting abroad after *Wenison*, & finding no game met with a woman, whom hee bereft of her tender childe: cut off first his armes, then his legs, casting them to his dogs for line- rie, and lastly threw the whole carcasse among them.

It is impossible for me to utter in wordes the mer- ciles dealings of the *Spaniards* in the *Indies*, the gall- ly remembrance whereof is able to daunt the stoutest courage. So that after this shew it is altogether su- perfluous to bring vpon the stage the wicked practises of the holie *Inquisition*, vnles it were to fill vp a roome of impietie if anie bee vacant. Therefore only thus much, they greatly pretend suppoztting of the Catho- like faith, but they wholly intend the multiplying of their priuate commoditie: to whome I may apply the fable of the *Lion*, who being hurt by the *Bull* comman- ded all hoyned beasts presently to auoid the forest, vpon paine of his displeasure. Amongst the rest y<sup>e</sup> made hast a- way, was a beast y<sup>e</sup> had a bunch of flesh in his forehead: the *fox* meeting him asked whether he posted so fast: he answered, good faith I neither iustly know, nor greatly care, so I were once gone. Why so I pray thee? Wuh, what a question is that: as if thou were ignorant of the late edict y<sup>e</sup> *Lion* caused to be published, that no hoyned beast should remain within the wood. I know it well: but that is no reason why thou shouldst either flee or feare: for thine is no hoyn & therfore it concerns thee not. *Harry*, that is true: but yet if the *Lio* say it is an hoyn, in what case am I then? So he that comes within the clawes of that holie Court, whatsoeuer his religion be,

Non mihi si-  
centum Dens  
ora sonantia  
linguis. Inge-  
niumque ca-  
pax totumque  
Helicon de-  
disser, &c.



## The complaint

if his purse be well replenished, he shall either burne for  
an heretike, or paie well for the sagots. Whether hee  
can late *Shibboleth*, or *Sibboleth* it skilleth not: they will  
bear him down he is an *Ephraimite*. Such are the Spani-  
ards, such are their fruites: fruites farre worse then  
the fruites of *Sodom*. For they though bewtiful in  
shew, yet being handled fall to ashes, only to the delu-  
ding of him that would crop them: these glorious in  
appearance, but being touched turne to poison, even  
to the destroying of them that credit them. Are ye then  
so foolish to looke for Grapes vpon thornes, or figges  
vpon thistles? Doe ye take pleasure in the *Sirenes* song?  
or pittie of the *Crocodiles* teares? will ye follow the *Hie-  
was* voice? or dare ye swallow a Spanish bait? *Sic notus  
Ulysses*: know ye not an Egg from an Ele? Learne to  
answere them as the Fore answered the sicke olde Li-  
on. When hee intreated him to enter into his denne.  
Pale, saith the Fore:

—*Nam me vestigia terrent:*

*Omnia te aduersum spectantia, nulla retrorsum.*

The tracks and footesteps that I spie  
make me suspect some traine:

Sith all looke forward to thy denne,  
but none looke back againe.

A friendly ca-  
neat, to fore-  
warnetrais-  
tors from pe-  
rill by the ex-  
ample of o-  
thers.

Remember the reward the *Sabines* bestowed vpon  
the damosell *Tarpeia*, when shee in lieu of betraying  
the Citie of *Rome* into their hands, had demanded those  
things which they woze on their left armes: they gran-  
ted, and after they had compassed their purpose, they  
performed their promise. But whereas she thought  
to haue receiued their golden bycelots, she was ouer-  
whelmed and slaine with their Steele targates: both  
which things they carried on their left armes. The  
Spaniards are perfect in *Gordians* precept, who wil-  
leth, if thou wouldest haue thine enemye slee, to make  
him a golden bridge to run ouer. The Spaniard know-  
eth that the readiest way to win a fozt is to batter it with  
bullets

## of England. T

bullets of gold. He knoweth this; he bleth this: to well he knoweth this to his aduantage; too much hee bleth this; and too late he hath vsed it to my griefe. It is a saying well knowne; *Proditionem amo. sed odi proditorum.* He thinkes your dealings are lively described in the picture of *Eurie*, who is painted with a sword in his hand, and for the impatient desire of reuenge wherewith he is inflamed, desperately rusheth vpon a fanelin, slayeng himselfe while he attempteth to annoie his aduersarie: ye are farre moze besotted than that foolish fellow that was content to forgo one of his eyes, conditionallie his companion might lose both. But if this that I haue said do not alter your minds, I doubt whatsoeuer may be said will be insufficient. And therefore in respect of your obstinacie I am to wish that ye might be dealt withall as the eagle dealeth with hir yong ones, who tumbleth such out of hir nest as can not stedfastly looke against the sunne beames: or that there were some deuise for the riddance of traitorous papists out of the realme, like to that which king *Edgar* inuented for the auoidance of wolues when he bound the Welshmen to paie their tribute with wolues skinner.

If haply your maladie be past recoverie, I will notwithstanding comfort my selfe by repeating the wordes which *Mardocheus* vsed, in a case that threatned as great extremitie. When *Haman* had obtained of king *Ahasuerus* that all the Iewes within his Provinces should be destroyed, & had got the proscription confirmed vnder the kinges seale manuell, *Mardocheus* being a Iewe, & vncle to queene *Ester*, certified her by the kinges Eunuches of *Haman*s proceedings, and sent her the copie of the commission, charging her to become petitioner and frame supplicatio to the king for her people. When *Ester* heard the wordes of *Mardocheus* she commanded the Eunuche to tell him, that the law was so: whosoever should come into the kings presence vncalled, must die, vntlesse the king of his grace held forth his scepter

After. 4

An example  
of singular  
comfort to all  
faithfull sub-  
iectes.



## The complaint

vnto him: Now, saith she, I haue not beene called to  
 the king these thirtie daies, which when *Mardocheus*  
 vnderstood, he returned her this answer: Thinke not  
 with thy selfe that thou shalt escape in the kinges  
 house more then all the Iewes. For if thou holdest  
 thy peace at this time, comfort & deliuerance shall  
 appeare to the Iewes out of another place, but thou  
 & thy fathers house shall perish. And who knoweth  
 whether thou art come to the kingdom for such a  
 time? So though you being animated through the  
 Popes absolution, and in hope of I know not what  
 lordlie preferments haue agreed among your selues to  
 make away with such as shall not be found to haue an  
*Aue maria* sticking betwixt their teeth, or an *Agnus Dei*  
 couched in their bosome: yet because your rage is raised  
 against the Lord, & your tumult ascended into his ears,  
 I trust he wil doe to you & to your confederats as he did  
 to proud *Senacherib*, put an hoke into your nostrils and  
 a bridle into your iawes. For as it was propheticd of  
*Troie*, that it should not be subdued so long as the *Palla-*  
*dium*, which fell down frō heauen vpo the wals therof,  
 remained within it: so I am assured that *England* shall  
 haue rest frō all her enemies so long as Gods holy word  
 shalbe sincerely preached & diligētly followed. For there  
 is nothing that can withdraue his blessings from vs, or  
 draue his punishments vpon vs, but our stiffnecked and  
 vncircumcised harts, which neither haue thankfoly re-  
 ceiued his truth, nor yeeled obedience vnto h same. And  
 were it not h there is a zealous *Moses* among vs, whose  
 praier appeare before the Lord as incense, & the lifting  
 vp of whose hands is as an euening sacrifice: were there  
 not a iust *Loth* who day by day bereth his soul in seeing  
 our vnlawfull deedes, & by continuall intercession fla-  
 keth the heat of Gods wrath: I feare me your vngodly  
 purposes had ere this preuailed, & his heauy indignatio  
 consumed vs. But whensoever *Moses* hands shal begin  
 to ware wearie: when *Loth* shall once depart out of So-  
dome,

Our sins the  
 means to  
 draw Gods  
 plagues vpon  
 vs.

1. Pet. 2.

Exod. 17.



## of England.

come, then I feare lest God lay the raines on your neck, and y<sup>e</sup> yoke on ours: lest he grant vnto you power to despoile, & allott vnto vs sobaine destruction: then I feare least as the floud was in the spring of the yeare, and the burning of *Sodome* at the rising of the Sunne: So I feare (I say) least Gods comming vnto vs be in the winter of our faith, and the summer of our pride: and least hee thrust the sickle of his vengeance into the full haruest of our iniquities. Let vs therefore learne to loue him as a father: and let vs not forget to feare him as a Lord. Let vs not despise the riches of hys bountifullnes patience, and long sufferance: knowing that by the same he allureth and leadeth vs on to repentaunce: the differring whercof is most dangerous, for so muche as it is to be giuen of hys mercie, & not commanded at our pleasure: *Nam qui promittit pœnitenti veniã, non promittit peccanti pœnitentiam*: He y<sup>e</sup> promisseth pardon to him that repentes, both not promise repentance to him y<sup>e</sup> offends.

As for you let this suffice, that there was a curse denounced against him, that shoulde build vp *Jericho* againe: that *Achan*, with his familie, his cattell, his implements, and all that hee had, was stoned and burnt in the vallie of *Achor* because he had taken a *Babylonish* garment, certaine shikels of siluer, and a wedg of gold, being excommunicate things, and hid them in his tent: & dare ye then shine such abhominatiõs in your hearts? Surely I greatly doubt, y<sup>e</sup> as the Lord plagued al *Israel* till they had punished *Achan*, so hee will not leaue to scourge vs till we haue rooted out all of *Achans* brood. The example of *Tarquin* in cutting off the toppes of the poppies was moste happilie imitated to the glorie of God and benefite of the Realme: for by that meanes I trust the stalkes will soone wither away. But while the roots remained whole, it nourished a great number of noisome and superfluous branches. Our malcontent Romanists were so affectionately deuoted to the contriuing of her contentment, as *Eolus* was desirous

The Queene  
of Scots the  
roote of infi-  
nite mis-  
chiefes.

to

## The complaint

to gratifie *Iuno* when hee sayd: *Tuus, O Regina, quid optes  
Explorare labor: me iussa capessere fas est.*

To thinke the thing thou faine wouldst haue,  
pertaines (O *Queene*) to thee:

But to performe what ere thou craue,  
that dutie longs to me.

Your villanies befoze they late discouerte, seemed in your owne conceits wellnigh to haue attained the highest step of they perfection: so that if *Simon* could haue brought the hoyle within the gates of *Troy*, he should then haue giuen the watchword to the *Grecian* Fleet hovering aloofe at *Tenedos*. When would it haue bene to late to haue wished for *Hector*, whē *Polix* should haue bene slaine at the altar and sanctuarie; when *Cassandra* should haue bene rauished in the temple; and *Priamus* murdered in his owne Pallace. An vnspokeable griefe! all these balefull calamities to haue sprung from one *Helena*? How much better had it bene that that *Helena* had neuer bene bozne: or being bozne, a thousand tymes better, she should haue bene throwne into the middest of the sea with a milstone about her necke, then to haue bin the subiect for so many tragedies. When *Jabin* king of *Canaan* sought to oppresse *Israel* by the handes of *Sisera* his captaine; the Lord raised by *Deborah* and *Barak* to ouerthrow his power. But the mother of *Sisera* making in her reckoning of victorie, looked out at the window, and cried through the lattise, why is his Chariot so long a coming? why tarrie the wheels of his Chariot? haue they not gotten, & now they denide the spoyle: &c. The mother, sister, cousin, or friend of *Sisera*, or howe soeuer she were allied vnto him, looked, & long she looked; but in stead of *Sisera*, contrarie to her hope, she saw *Iehu* come to doe iustice. The Lord looked also downe from heauen, hee saw your deuises: hee liked them not, but laughed because hee perceined your day was coming: yea, hee looked long: at last hee sawe iustice done, and it pleased him well. For my part I will euer pray, that I

may



## of England.

may rather beare the burthen of *Deborahs* song, then the burthen of *Phineas* wiues sorrow. The song of the one was; So let all thine enemies perish O Lord: but they that loue him shalbe as the sunne when he riseth in his might. The sorrow of the other was; The glorie is departed fro *Israel*; for the Ark of the Lord is taken.

Sic pereant qui  
diuiz Eliza-  
bethæ male vo-  
lunt.

But because a litle dogge is moze to be doubted then a dead Lion, I wish that all they lurking holes may be narrowly searched, and they ferretted out of they? Con-  
niburrowes, where priuily they lay wayt for innocent blood. I pray God, her *Paestie* may perfully learn *Da-  
uids* song, who said he would sing vnto the Lord of mer-  
cy and iudgement. Her clemencie hath bene mosse no-  
toriously abused; the musick had almost bene mard, and  
all like to be brought into an vnpleasant disoord, while  
the harper so long vpon one string. The seruantes of  
*Benbadad* king of *Syria*, what iniuries soeuer they had  
wrought *Israel*, yet when they were fallen into the lapse  
they comforted themselues with these wordes: Behold,  
we haue heard saie that the kinges of the house of *Israel*  
are merciful kinges; let vs therefore put sackcloth about  
our loynes, & ropes about our heades, and go to y king  
of *Israel*: it may be that he will saue our lines. They stood  
vpon what may be, and what he wil do: not vpon what  
must be, & what he ought to doe; & thus they made mer-  
cy the groundwork of their mischiefe. But the king of  
*Israel* was reprovèd by the Prophet, who tolde him; be-  
cause thou hast let goe out of thy handes a man whome  
I appointed to die, thy life shal goe for his life & thy peo-  
ple for his people. No lesse are those runnagate ruffians  
to be regarded, who practise to steale away the harts of y  
people, crying out with the black mouth of *Rabsakeh*:  
What say ye vnto me, we trust in the Lord our God?  
Is not that he whose high places, & whose altars *Eze-  
chias* took down? & am I come vp without the Lord  
to this land: therefore let not *Ezechias* deceiue you, for  
he shall not be able to deliuer you. And as *Artabanus*  
king

Psalme. 101.

Traytors  
presume vpon  
her Majesty's  
mercie,

1. Reg. 10.

Esay. 36.



## The complaint

king of the Persians answered the letters of Alexander  
 emperor of Rome, saying: In stead of paper I assigne him the  
 field, a lance for the pen, blood for inke, & wounds for words:  
 So these companions for disputations bring dispensati-  
 ons: for reasons treasons, arguing *ab vili*, and not *ab*  
*honeste*: concluding neither *honestum* nor *vile*: arming  
 their religion with atheisme: and supporting theyr faith  
 by faithlesse trecheries. Yet when they are cut short by  
 iustice, they would impudently face out the matter, that  
 they die for their conscience, whereas (God knoweth)  
 their conscience was dead long before. But we may an-  
 swere their great maister, as king Richard the first did,  
 when the Pope sent to him commanding him to release  
 the Bishop of Beannois and his Archdeacon, whome hee  
 called his sonnes, being taken by Earle Iohn the kinges  
 brother in the field, and by the king committed to prison,  
 he sent to the Pope theyr complete armour, with this  
 message, *Vide an tunica filij tui sit an non*: see whether this  
 be thy sonnes coate, or not. Let the pope looke whether  
 his Iesuites iett in the garments of goodly Churchmen,  
 or rather of roisting vagabondes: let him saie if these be  
 the doings of men that deale vpon zealous conscience, or  
 rather vpon traiterous intent. These are they y by their  
 whispering tales would put men in fear where there is  
 no cause of feare: giuing false fires, and striking vp hote  
 alarmes, when there is neither shot nor souldier nigh  
 hand, thinking to make men afraid of skarcrowes, of their  
 owne shadowes, or rather of nothing at al. These are they  
 that construe euerie accident that befallles to y aduan-  
 tage of their purpose, speaking as they would sayne  
 haue it. These are they that vse wicked consultation in  
 holie places, prophaning temples by their lewd confe-  
 rence, and making the house of prayer a den of theues.  
 In a Church-yard in Paris shortly after the bloudie  
 massacre sprong vp a Palme tree: which the Papistes  
 straight interpreted to be a signe that the Protestants  
 were fullie banquished, and the lott of victorie saue  
 to

Papistes  
 make treason  
 the fruit of  
 conscience.

Genes. 37.

Papistes in-  
 deuour to  
 make men  
 with cause-  
 lesse feare.

## of England.

to theyr part. But it was indeede a true token, and Time which is *Truthe*s mother, hath p<sup>ro</sup>oued it so to be, that howsoever they practised by violence to extirpate true p<sup>ro</sup>fessors, yet managre their malice, his seruants should flourish like the *Palme tree*, and that from their blood as from the ashes of the *Phoenix* should reuiue a glorious offspring. For the blood of *Martyrs* is the seed of the Church. And therefore as *Alexander* the great courageously answered, when his souldiours would haue dissuaded him from going vnto *India* because the image of *Orpheus* sweat: what? (quoth *Alexander*) doth *Orpheus* sweat: then I know we shall make worke for the *Do*ets: so we, though, not *Orpheus* image, but *Orpheus* Ape, *Neanthus* whom I touched before; though (I say) the *Do*pe sweat and sweare, and take on as one of his p<sup>re</sup>decessors did for his pie: yet we know that in maine- taining Gods truth, & obeying our soueraigne we shall doe a worke acceptable to him: but they and you, which doe the contrarie, will make worke dangerous to your soules, damageable to your countrie, & onely profitable for the hangman. I wish you better, & I would I might hope better of you; and when I see you begin to amend, then shall you see me leane off to mistrust. But though faintnes now inforce me to shut by my complaint, yet vntill that time, neither can I be freed from feare, nor you cleared from suspicion.

**O** Loving God, and most mercifull Father, who holdest in thy hand the harts of all *Princes*, & turnest them which way standeth best with thy diuine pleasure, we beseech thee so to order the thoughts of thy seruant our dread soueraigne, and so to dispose all her actions, that as a faithfull handmaide, she may studie to please thee, and as a carefull nurse seeke to cherish thy Church. And sozasmuch as thy glorie is chiefly shewed by bringing to passe thy will through weake meanes & feeble instruments, assist her we pray thee with thy spirit, that being weake in her selfe she may be strengthe-

A prayer for the p<sup>re</sup>seruation of her maiestie and continuance of the gospel.

## The complaint

ned by thy arme, so confound all such as shall with *Holofernes* assault thy people. And as thou hast hertofore oftentimes redeemed her out of y<sup>e</sup> mouth of the lion, so defend her still, that neither open forces nor secret villanie at anie time preuaile against her. And seeing the small graine of thy Gospell which by her hand thou hast graciously sown amongst vs in the field of thy Church, hath bene so watered with the heavenly dew of thy blessing, that the birdes come now & build in the branches thereof: and the slender vine that thou broughtest out of *Egypt*, and plantedst in this land, hath through thy goodness taken such roote, that the mountaines are now couered with the shadow of it, & the boughes thereof spread abroad like the goodly Cedar trees: we beseech thee to watch ouer it, that neither the Caterpillar which lurketh in corners consume it, nor the wilde Boare out of the wood destroy it, but that being nourished by thee, it may grow vp before thee, & bring forth fruite vnto thee. Remember not our former iniquities, but let thy tender mercies preuent our imminent miseries. And as in the daies of *Iosue* thou didst stay the sunne in the firmament vntill thy people had cleane vanquished their & thine enemies: so now maintaine the throne of thine annointed, that her daies may be as the daies of heauen for brightnes, and as that day of *Iosue* for continuance, that she may weed out the aduersaries of thy truth, that so the worke which thou hast mercifully begun, may be prosperously perfected by her. Let it neuer be tolde in *Gath* that the glorie of *Iacob* is darkened; let it neuer be published in *Ashkelon* that y<sup>e</sup> scepter of *Judah* is falne, lest the daughters of the *Philistines* reioice, and the uncircumcised begin to triumph. But let all the world know that thou carest for thy people and vpholdest thine heritage. As for thine enemies they shall be as the smoke that vanisheth in the wind; as the waie that melteth at the fire; and as the dust that is scattered before the tempest. They shall perish, yea they shall all perish at the rebuke of thy countenance.



